

ASSOCIATION OF AMERICAN COLLEGES BULLETIN

VOLUME XLI

NUMBER 4



School for Presidents

What Are the Liberal Arts?

ANNUAL MEETING, HOTEL JEFFERSON

St. Louis, Missouri

January 10-12, 1956

DECEMBER, 1955

BUSINESS PRESS INC.
Lancaster, Pennsylvania

Association of American Colleges

Bulletin

VOLUME XLI

DECEMBER, 1955

NUMBER 4

F. L. WORMALD

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Published by the

Association of American Colleges

N. Queen St. and McGovern Ave., Lancaster, Pa.

Editorial Office

Office of Executive Director, Theodore A. Distler
726 Jackson Place, N.W., Washington 6, D. C.

March, May, October, December

Annual Subscription, \$3.00

Entered as second class matter, March 15, 1926, at the post office at
Lancaster, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of
February 28, 1925, embodied in Paragraph (d-2) Section 34.40 P. L. & R. of 1948.

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THE BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

Annual Subscription Rates through 1955: Regular \$3.00; to members of Association colleges special rates are offered: individual subscriptions, \$1.00; ten or more club subscriptions, mailed in one package for distribution at the college, 50 cents each. Address the Association of American Colleges, 726 Jackson Place, N.W., Washington 6, D. C.

THE BULLETIN is now available in microfilm edition through University Microfilms, 313 North First Street, Ann Arbor, Michigan.

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EDITORIAL NOTES

THROUGH THE GENEROSITY OF THE LILLY ENDOWMENT, INC. the Directors' plans for extending and improving the services that the Association of American Colleges renders its members have been brought appreciably nearer fulfillment. The Lilly Endowment has made a grant of \$50,000 towards the expenses of the Association for 1956 and 1957. The purpose of the grant is to enable the various commissions and committees to take a more active part in planning the Association's activities, and to strengthen the services provided by the office of the Executive Director. This temporary subvention, coupled with the increase of membership dues formally proposed at the last Annual Meeting, will enable the Directors to make a start with improvements which they believe will command the continuing support of our membership.

THE MURPHY REPORT—the report of the American Legion's Special Committee on the Covenant of Human Rights and the United Nations—though rejected without debate by the Annual Convention of the Legion, is worth the attention of anybody who cares about the contribution that education can make to the cause of international understanding and peace. The report is the result of 18 months of exhaustive study courageously pursued, in face of bitter opposition, by six Americans of unassailable patriotism and integrity. It is hard to believe that any fairminded reader of the report will not be convinced that the persistent and venomous attacks to which UNESCO has been subjected have no rational foundation. The report has been printed in limited numbers and single copies may be obtained on application to Mr. Ray Murphy, Association of Casualty and Surety Companies, 60 John Street, New York 38, N. Y.

THAT THE CONCLUSIONS REACHED BY THE MURPHY COMMITTEE are shared by many of their fellow citizens was evident at the Fifth National Conference convened at Cincinnati, Ohio, 3-5 November 1955, by the United States National Commission for UNESCO. The conference, composed of nearly a thousand delegates representing well over 100 nongovernmental

organizations, showed that intelligent and critical understanding of UNESCO's aims and methods is far more widespread than might be guessed from newspaper headlines and is being spread still more widely by the efforts of thoughtful Americans in every walk of life. The express purpose of the conference was an American appraisal of UNESCO's achievements in its first nine years and of its future prospects. The Director-General of UNESCO set the keynote of the discussions in a forthright account of the lessons he had learned from past experience and of his plans for the immediate future. Dr. Evans' forceful candor was emulated in the work groups charged with considering particular aspects of UNESCO's activities. Member colleges of the Association were strongly represented in the work group concerned with "The Role of the College and University in Advancing Mutual Understanding" and its chairman was Hurst R. Anderson, President of American University in Washington, D. C. The program for the group was planned by the American Council on Education. After lively discussion of higher education's role in relation to UNESCO, the group adopted a resolution urging the educational bodies represented on the National Commission to take the lead in promoting another meeting in the near future for further consideration of the relationship.

ONE OF THE TWO SUBJECTS dealt with in panel discussions at a plenary session of the Cincinnati conference was "The National Interest and Foreign Languages." The discussion, including consideration of a barrage of questions from the floor, showed a deep concern with the woeful deficiency of language study in the United States and a determination to tackle the grave practical problems involved in finding a remedy. Those who are directly concerned with improving language teaching will find a wealth of helpful material in a recent UNESCO publication in the series *Problems in Education*. "The Teaching of Modern Languages" is a volume of studies deriving from an international seminar held in Ceylon under UNESCO sponsorship in August 1953. It covers every aspect of language teaching, from methodology and technical aids, through the psychological aspects of the process, to its bearing on the promotion of international understanding. The study is distinguished by the

catholicity of its approach, which arises from the participation of experienced teachers and administrators from 18 different countries. Distributors in the U. S. A., Columbia University Press, \$2.50.

AMERICAN FOUNDATIONS AND THEIR FIELDS, 7th edition, by Wilmer Shields Rich, contains detailed information about more than 4,000 foundations and trusts, including their addresses, their donors, officers and trustees, their assets and expenditures and their fields of interest. Two primary objectives have led American Foundations Information Service to continue the service begun in 1921 when the Twentieth Century Fund published the first of this series of periodical directories. The first is to provide a guide for those seeking funds for philanthropic purposes and save both them and the foundations themselves from inappropriate appeals; the second, to provide a source book for those who bear responsibility for shaping foundation policies, in order that they may do so with comprehensive knowledge of the purposes, methods and fields of interest of other foundations and trusts. American Foundations Information Service, New York, \$35 net.

UNITED STATES CIVIL SERVICE COMMISSION has announced a new Federal Service Entrance Examination whose purpose is to simplify the Commission's recruiting system by consolidating a number of examinations into one and providing a simple and direct route to a Government career. It will be used by Federal departments and agencies to fill a wide variety of positions at the entrance or trainee level, including positions formerly filled through the Junior Management Assistant and Junior Agricultural Assistant examinations. The examination is open to all college seniors and graduates regardless of their field of major study and to college-caliber people who have had equivalent experience. Students qualified primarily in engineering and the physical sciences however will continue to be recruited through separate examinations that do not require a written test. Interested persons may obtain copies of the examination announcement and application forms from the United States Civil Service Commission, Washington 25, D. C.

SEARNS-ROEBUCK FOUNDATION is sponsoring a new nationwide four-year college scholarship program for outstanding students, which will this year provide a total of 100 scholarships valued at \$600,000 and awarded solely on merit without reference to financial need. The program, to be known as the Sears Merit Scholarship Program, will be administered by the National Merit Scholarship Corporation, as part of the nationwide system of scholarships for higher education whose creation was reported in the October issue of our *Bulletin*. Further information regarding the Program may be obtained from the National Merit Scholarship Program, 1580 Sherman Avenue, Evanston, Illinois.

THE INTERNATIONAL LESSON ANNUAL, 1956, edited by Charles M. Laymon, is a new comprehensive commentary on the International Sunday School Lessons, offering the complete text in both King James and Revised Standard versions printed in parallel columns for easy comparison. Also included are annotated daily Bible readings with brief interpretations. Abingdon Press, New York and Nashville, \$2.95.

INTRODUCTION TO AMERICAN PUBLIC EDUCATION, third edition, by Chris A. De Young is a volume in the McGraw-Hill Series in Education. This book, which may serve as a handy reference work for teachers, principals, supervisors and laymen, is intended primarily for education courses for prospective teachers. McGraw-Hill Book Company, Inc., New York, \$5.50.

THE LAFAYETTE FELLOWSHIP FOUNDATION has been established to perpetuate the memory of the Marquis de Lafayette and to deepen the friendship that he helped develop between France and the United States. It will assist outstanding French students to come to this country for study in American colleges and universities. The Foundation hopes that in time the Lafayette Fellowships may do for cultural relations between this country and France what the Rhodes Scholarships have done for the United States and Great Britain. A pledge of \$1,000,000 has been received from the Ford Foundation and will become available when \$2,000,000 has been raised from other sources. Presi-

dent Eisenhower and President René Coty of France will serve as honorary co-chairman. General Walter Bedell Smith, former Under Secretary of State, is chairman.

TUNGHAI UNIVERSITY, a new university and the first Christian institution of higher learning in Free China, opened its doors at the beginning of November to a freshman class of 155 men and 45 women. The university, located near Taichung in Taiwan, was established with the aid of grants from the United Board for Christian Colleges in China in response to urgent appeals from churches and individuals in Taiwan. While slightly more than half of the first year's class are natives of mainland China—and represent most of its provinces and major cities—Tunghai University has been planned as a permanent rather than a refugee institution. Its president is Beauson Yuehnung Tseng, Chinese scholar, writer, mining engineer, educator and member of the Society of Friends, who has been serving at Taiwan National University as lecturer on the Greco-Roman background of English Literature.

INDUSTRY-COLLEGE RELATIONS may be a title that will beguile some college presidents with the thought that here is the open sesame to the treasure cave of industrial financial support. Such an assumption is doomed to disappointment. Edward Hodnett has written a more fundamental report on the many current practices in industry-college relations. The author shows an acute awareness of the financial needs of higher education but in this book, which was stimulated by the Industry-College Conference held at White Sulphur Springs in November 1953, he penetratingly points out that higher education today presents "a challenge to industry to share its managerial resources to aid the colleges to cope with problems of the first magnitude. It is an ideal occasion for the colleges to demonstrate a willingness to share something besides their deficits with industry. . . . The problems presented raise issues that cannot be settled by corporate gifts or higher taxes alone." This is a sound book appearing opportunely at a time when industry and colleges will and must be working more closely together. World Publishing Company, Cleveland and New York, \$3.50.

COLLEGE AND UNIVERSITY BUSINESS ADMINISTRATION, Volume II has recently been published by the American Council on Education after 10 years of work by an able committee of college and university business officers. This volume is an excellent supplement to the earlier edition. They are recommended to *all* college and university business officers for reading and study. The bibliographies also are most helpful. American Council on Education, Washington, D. C., \$4.50.

EASTMAN KODAK COMPANY has announced a plan costing \$300,000 to provide financial grants to some 50 privately supported colleges and universities whose graduates are employed by the Company. The cost of the Company's over-all aid-to-education program, including the new plan, will total approximately \$650,000 this year and will benefit over 100 educational institutions and organizations.

LOVEJOY'S VOCATIONAL SCHOOL GUIDE, a handbook of job training opportunities, is an up-to-date directory of over 6,500 private and public vocational schools throughout the United States. Among its features are a vocational training index which analyzes jobs according to major interests. Simon and Schuster, New York, \$3.95 clothbound, \$1.95 paperbound.

THE NATIONAL TEACHER EXAMINATIONS, prepared and administered by Educational Testing Service, will be given at 200 testing centers throughout the United States on Saturday, 11 February 1956. At the one-day testing session a candidate may take the Common Examinations, which include tests in Professional Information, General Culture, English Expression and Non-verbal Reasoning, and one or two of 10 Optional Examinations designed to demonstrate mastery of subject matter to be taught. Application forms and a Bulletin of Information describing registration procedure and containing sample test questions may be obtained from college officials, school superintendents or directly from the National Teacher Examinations, Educational Testing Service, 20 Nassau Street, Princeton, New Jersey. Completed applications, accompanied by proper examination fees, will be accepted by the ETS office during Novem-

ber and December, and in January so long as they are received before 13 January 1956.

CURRENT ISSUES IN HIGHER EDUCATION, 1955, edited by G. Kerry Smith, is the official record of the proceedings of the Tenth Annual National Conference on Higher Education, held at Chicago in February-March 1955 under the auspices of the Association for Higher Education of the National Education Association. This exceptionally well planned conference was marked not only by the vigor and vision of the formal addresses but equally by the spirit of cooperative endeavor that informed the sectional discussion groups, even in dealing with such thorny issues as desegregation, the balance between liberal and specialized education and the conflicting points of view on teacher education. Quite apart from the strictly practical value of its contents, the report will be encouraging to every educationist as evidence of the will to face constructive criticism and self-examination that is essential to the vitality of higher education. National Education Association of the United States, Washington, D. C., \$3.00.

QUEENS COLLEGE AND THE UNION NATIONAL BANK OF CHARLOTTE, NORTH CAROLINA, have jointly inaugurated an interesting new plan under which a student's education at Queens may be financed by instalments, under two alternative types of contract, at the rate of \$50 or \$65 a month. Commenting on the plan, President Edwin R. Walker of Queens said that it "will make it possible for the parents of many students to be self-reliant and pay the cost of college education." "In some cases," he added, "the fact of receiving a scholarship may contribute to an attitude on the part of the student that the world owes him a living." The president of the Union National Bank pointed out that the plan represents the introduction into the field of college education of the means by which many middle-class families are enabled to buy their homes and their automobiles.

COUNSELING AND GUIDANCE IN GENERAL EDUCATION edited by Melvane D. Hardee under the sponsorship of the National Committee on General Education, Association for

Higher Education, National Education Association, is a symposium of monographs by 18 leading authorities covering the closely related functions of general education and guidance. The authors state the problems involved in this close relationship, fix attention on counseling and guidance practices especially appropriate to the aims of general education and suggest ways and means for coordinating personnel services with and within the program of general studies. World Book Company, Yonkers-on-Hudson, New York, \$5.00.

A STUDY OF INCOME AND EXPENDITURES IN SIXTY COLLEGES is the summary report of a study carried out by the National Federation of College and University Business Officers Associations in consultation with the firm of Cresap, McCormick and Paget and with the aid of a grant from The Fund for the Advancement of Education. The report points out that the endeavors of higher education to obtain the necessary financial support must be largely concentrated on hitherto untapped sources. "In presenting their financial pictures to the newer classes of donors, colleges need more than statements of their own sources of income and their own uses of money; they need, also, comparative data from other institutions; . . . they are not yet in position to meet the need." The report provides invaluable assistance to this end by presenting a comprehensive and detailed analysis of the income and expenditures for the year 1953-4 of 60 institutions—all members of the Association of American Colleges—classified by size, location and type of student body. The material was collected and organized, through the joint efforts of the college business officers, in accordance with the principles formulated in "Financial Reports for Colleges and Universities," published in 1935 by the National Committee on Standard Reports for Institutions of Higher Education, and restated in 1952 by the American Council on Education in "College and University Business Administration, Volume I." The Federation is justified in claiming that "the data can be of great help in assuring those who provide financial support that institutions' funds are being used wisely and well to uphold standards of excellence of academic programs."

COLLEGE BOARD SCORES, No. 2 is the second edition of a manual first published two years ago by the College Entrance Examination Board for the guidance of school and college people who have to use and interpret the scores achieved by students in College Board tests. It explains for the benefit of readers with little technical knowledge of testing the basic principles and techniques involved and shows how they may be applied to local situations. The new edition contains a wider range of data on student performance and some new features such as a discussion of the hidden personal factors that may influence scores. It will be even more helpful than the first edition to administrators, counselors and teachers. College Entrance Examination Board, c/o Educational Testing Service, P. O. Box 592, Princeton, New Jersey, or P. O. Box 27896, Los Angeles 27, California, \$1.50.

A LIBRARY ORIENTATION TEST FOR COLLEGE FRESHMEN is the fourth edition of a test devised by a group of experienced college librarians and progressively improved by experiments extending over five years. The test will serve as an effective tool for measuring the ability of the student to use a library and will thus provide teachers and librarians with information they need in planning measures of assistance. Bureau of Publications, Teachers College, Columbia University, \$5.00 for 25 tests and answer sheets, 50¢ for specimen set.

ANNUAL MEETING—A PRELIMINARY ANNOUNCEMENT of the Directors' plans for the 1956 Annual Meeting has been sent to member colleges and will soon be followed by a complete program. Presidents have been asked to make their reservations in good time and to let the Executive Director know which of the three sectional meetings they propose to attend. The response up to the present has been most encouraging. Those who have not yet replied are urged to do so as soon as possible and to make every endeavor to be present at the Jefferson Hotel, St. Louis, Missouri, 10-12 January 1956.

SCHOOL FOR PRESIDENTS

F. L. WORMALD

IF the typical college president is no longer called upon—as he was until quite lately—to be everything from the captain bold to the crew of the captain's gig, the change has been forced on us by the growing scope and complexity of college administration. The president has been obliged—within the limits of his college's resources—to duplicate his eyes, ears, hands and tongue through a cohort of administrative helpers, but this does not solve his problem. With all the delegation he can possibly effect, he needs not only personal qualities of a high order but special, acquired skills if he is to cope with the variegated bundle of academic, procedural, financial and above all human problems that sooner or later land on his desk. In other areas of activity, public and private, administration is no longer regarded as something that can be taken care of as a matter of course by anybody who has shown a reasonably high degree of competence in any other professional field. The very growth that has led to expansion of the administrative machine demands some kind of training in college administration for deans, business managers and development officers, let alone the college president. It is equally unfair to the college and to its president-elect, whether he be an academic dean, a preacher, a general or a professor of paleontology, to expect him to make a go of it without any express preparation for the job. Yet no provision for it has hitherto been made.

In the last few years this lack has increasingly engaged the attention of thoughtful people concerned with the welfare of higher education. It is widely agreed that administration is a weak spot in many colleges. A recent writer on college administration blames administrative shortcomings for the damaging but all too familiar state of affairs which he calls the "cold war" between the administration and the faculty. However that may be, it can hardly be disputed that it is a sinister symptom that the average tenure of a presidential post is less than six years.

The initiative in looking for possible remedies was taken by the Carnegie Corporation of New York. The conspicuous success of the Harvard Graduate School of Business Administration in

the use of the case-study method suggested that the method might well be applied to college administration. At any rate it seemed worth trying. The experiment was welcomed by the Association of American Colleges, which is acutely aware of the importance of administrative problems for its members.

The upshot was an Institute for College and University Administrators, financed by a grant from the Carnegie Corporation, conducted by the Harvard Business School and sponsored by the Association. The rather ponderous title was meant to indicate that the institute was open to all types of institutions giving four-year undergraduate courses in the liberal arts and sciences and that it was not in principle limited to administrators with the designation of president. As detailed plans were worked out, the institute took the form of a six-day conference-seminar for newly appointed presidents *and their wives*. Its aim was to give them an opportunity of discussing through the case-study method, under the guidance of experienced leaders, the kind of problems they face in their daily work and the principles to be applied in solving them. It was agreed that the group should be made up of 30 to 40 presidents (plus wives) and should be as widely representative as possible of both geographical areas and institutional types.

In February 1955 the Executive Director of the Association sent a personal letter to the heads of the 714 member colleges and of 80 other comparable institutions, inviting them to apply for admission to the institute if they had held a presidential post for three years or less. At that point nobody was at all sure that the 800 presidents addressed would yield 40 applicants, but the swift and enthusiastic response soon showed that the originators of the project had made no mistake in their estimate of a felt need. In the next few weeks hundreds of letters were received by Dr. Distler and by Professor Robert W. Merry of the Harvard Business School, who had been chosen as director of the institute. Regardless of length of service, almost everybody wanted to be there. Some argued that the old birds who had been at the game upwards of 20 years needed a refresher course even more than the fledglings needed an initiation; others that the difference between three and any other number up to ten was immaterial. The officials could only reply that a more or less arbitrary line

had to be drawn somewhere, that the institute was experimental and that the claims of other groups would be sympathetically considered if the experiment were successful enough to justify repetition.

Over 120 applications were received from presidents who could pass the test of less than three years' service (an indirect confirmation of the prevailing shortness of tenure). This raised a problem of selection. It was remitted to an informal committee representing the three cooperating bodies, which after long and harrowing deliberation chose three dozen candidates for admission with a few in reserve for contingencies. In the outcome 39 presidents attended. They came from Alaska, Puerto Rico and 25 states of the Union ranging from Massachusetts to Texas and from Oregon to Florida. They represented seven publicly supported institutions of various types, including a federal military academy, ten independent colleges or universities and 22 church-related institutions distributed among nine denominations. Excepting five heads, male and female, of Roman Catholic colleges, all the presidents had wives and all but one were able to bring them to the institute.

Meanwhile, under the direction of Professor Merry and his colleagues at Harvard, a team of case writers, drawn from seven different institutions, was scouring the country for material. With the courageous and unselfish cooperation of college presidents, they were able to assemble a mass of illuminating cases. Twenty-two cases were actually studied at the institute. They covered almost every aspect of a president's responsibilities, from faculty recruitment to fund raising and from the philosophy of education to the manners and morals of students, and of his wife's perplexities, ranging from social etiquette to political affiliations. Every case was authentic, with only names and minor details altered to protect the contributors. Many of the cases were little masterpieces, with the terse compression supposed to be characteristic of official reports, the fascination of a psychological novel and sometimes the suspense of a thriller.

In the afternoon of Sunday 19 June, when the temperature at Boston was 20 degrees higher than at Washington, D. C. and the humidity was close to the limit of endurance, between 70 and 80 men and women in various stages of travel-weariness (and post-

commencement exhaustion) began to assemble at Chase Hall on the handsome campus of the Harvard Business School. It is significant that through five days of grueling work in much the same kind of weather their enthusiasm for the institute was to go on steadily rising.

Some members of the group were old acquaintances but the majority did not know each other. Any awkwardness on that score was swiftly thawed by an informal reception which was a foretaste of Harvard's gracious hospitality. In a matter of hours we were old friends: one of the ladies remarked that it was like being on shipboard. It helped that we were all lodged in Chase Hall or the adjacent Mellon Hall, took our meals together in the elegant dining room of the Kresge Hall Faculty Club, with a sweeping view across the Charles River towards Harvard Yard, and held our sessions in the (air-conditioned) lecture-rooms of Aldrich Hall, all within a radius of two or three hundred yards. Even the bathroom-sharing arrangements, unavoidably imposed by the layout of the living quarters, which had not been planned for married couples, fostered an ingenuity and elasticity of mind in keeping with the youthful spirit of the group.

After dinner that evening the group was formally welcomed by Father Maxwell on behalf of the Association and by President Pusey of Harvard. In his brief account of the history and present working of the Harvard administrative machine, Dr. Pusey set the keynote of the institute. Later on, when the week's accomplishments came to be critically examined, the question was raised whether the institute had been better or worse for the inclusion of so wide a range of institutions. While the idea of some kind of subdivision within any future institute was favorably received, almost everyone agreed that the advantages of diversity outweighed the drawbacks; that the similarities were more important than the differences. The sense of fellowship, extending from the most ancient and famous universities to the newest and smallest colleges and overleaping barriers of creed, race, structure and finance, was one of the institute's most valuable products.

So we got down to business. Professor Merry and his fellow case leaders, George P. Baker and George Albert Smith, explained the method of operation. Dean Vernon R. Alden, whose gaiety of bearing could scarcely conceal his imperturbable efficiency, told

us how to reach any amenities that were not to be found at our elbow. Last of all, with cheerful if slightly menacing crispness, Bob Merry announced to a somewhat stunned audience the time-table for the next day, which was to be a pattern for the week.

It was truly formidable: breakfast starting at 7:00 A.M.; sessions from 8:10 to 12 noon and again from 1:10 P.M., culminating in a talk from a visiting discussion leader at 4:15; reception for the visitors at 5:30, followed by dinner "in hall" and four evenings out of the five an address by a distinguished speaker. Class was dismissed around 9 o'clock—but not for relaxation or bed. Two or three times during the week an odd hour or half-hour was sandwiched into the day's schedule for study of forthcoming cases, but most of this work—and it could not be ducked without losing the benefit of the ensuing discussion—had to be done with midnight oil.

In conformity with time-honored custom, the ladies (excepting of course women presidents) were let off more lightly, with informal coffee meetings and sightseeing or shopping excursions arranged for them instead of morning sessions. Some were ungrateful—or devoted—enough to complain of this merciful dispensation. More were inclined to think they should have had a chance of taking part in the presidents' discussions, on the ground that the toughest problems faced by a college president's wife arise not from her own functions (however defined) but from her involvement in her husband's problems—if only because she is his sole regular confidant.

In the summing-up at the end of the week some of the participants expressed the view that the institute should have lasted longer, but not to let them take it easier—simply to give more time for case study and discussion, especially with the visiting discussion leaders. Everyone agreed that concentration was of the essence of the institute: the only question was how big a dose of such highly concentrated vitamins flesh and blood could take.

The visitors who gave brief talks and answered questions at the conclusion of the afternoon sessions were experienced college presidents, their wives and the president of an educational foundation. Paul R. Anderson of Pennsylvania College for Women, John S. Dickey of Dartmouth College, William E. Stevenson of Oberlin College and Clarence H. Faust of the Fund for the Ad-

vancement of Education faced the men; Mrs. Anderson, Mrs. Dickey, Mrs. Stevenson and President Rosemary Park of Connecticut College, the women. Both groups seized their opportunities with gusto and both expressed regret that it was not possible for the visitors to play a larger part in the work of the institute. This not merely because they wanted to make the most of mature experience but, still more perhaps, because of the moral effect of unabated courage, faith and humor. A deep impression was made by one of the women's discussion leaders who said that after ten years of the ups and downs of life as a college president's wife she still loved it.

The evening speakers were Dr. John W. Nason, President of the Foreign Policy Association, Dr. George D. Stoddard of the Office of Institutional Research and Educational Planning of New York University, Professor Jacques Barzun of Columbia University and President Henry M. Wriston of Brown. They were well chosen. Merely to hold the attention of an audience at the end of a thirteen-hour working day calls for an unusual combination of intellectual power and rhetorical charm. John Nason's clear perspective of administration as the handmaid of teaching, George Stoddard's unconventional philosophizing on education in a changing world, Jacques Barzun's stern but witty recall to the basic role of scholarship and Henry Wriston's brilliant distillation of the wisdom and humanity accumulated in a lifetime of service to higher education, filled us with the tonic of renewed vision. The audience agreed, to a man and a woman, that these addresses were enough in themselves to have justified attendance.

But the core of the institute was the case-study sessions. The performance of the three leaders may be common form at the Harvard Business School, but to those of us with no personal knowledge of the method it was a revelation. Their styles were as different as their personalities but their approach had a common quality aptly described by one of the victims as Socratic. They firmly refused to lay down the law, limiting themselves to questions and hypotheses calculated to provoke a lively reaction and then inviting the respondents to face the implications of their own judgments. While, as more than one of the cases served to remind us, the college president and his wife are constant targets of public and private criticism, it must have been a new experi-

ence for most of those present to be subjected to a pitiless cross-examination before a jury of their peers. But men and women alike showed their mettle by taking it on the chin and coming up for more, and in neither group did the pace ever flag.

For some cases the material was not handed out for advance study in one piece but doled out in cunningly graduated doses so that the group was placed in roughly the same position as the actual protagonist by having to form a succession of judgments as the events of the case unrolled. This had the advantage of checking any tendency to pontification and platitude—of which presidents gaily accused each other and just as cheerfully admitted themselves guilty. The murder case, which was treated in this way, had the added piquancy, for the few of us in the know, that the president who had had to handle it in real life was sitting there quietly listening while his colleagues voiced their gradually declining confidence in their own ability to have made a better job of it. The bond of secrecy under which the case material was furnished forbids any further disclosures, though there were moments of sheer delight which none who shared in them will soon forget.

In short, the institute was a convincing demonstration both of the efficacy of the case-study method in dealing with administrative problems and of the good sense and good humor of the guineapigs. Inevitably, in the summing-up, there was friendly criticism of the choice of cases and of the distribution of time between case discussions and meetings with the distinguished visitors. Some thought that the presidents should have had a chance to submit cases of their own choosing for discussion, with the experienced presidents and their wives taking part; others that strict authenticity might profitably have been sacrificed to wider applicability. Some were tempted to plead that the answers should have been printed at the back of the book—or rather that the corrected exercises should have been returned to the students—but the majority were satisfied that this was beside the point of the case-study method. One president went home and told his colleagues that the week at Harvard was equivalent to ten years' experience on the job.

It was generally agreed that the benefit of the institute lay less in the particular insights it afforded than in the broad under-

standing it fostered of the nature of the president's task. One president after another testified that in this perspective his thinking about his own problems would be clarified. Even more helpful was the emotional effect of finding that problems that had seemed like personal afflictions of peculiar malignancy were only the normal occupational hazards. The institute was a cure for what one of the participants described as the feeling of swimming upstream alone in the dark. Not that the group assembled at Harvard behaved in the least like companions in misfortune. On the contrary, the main impression left on a detached observer was not only one of awe at the mixture of vision, patience, resilience and plain guts demanded of a college president and his wife but of admiration at the extent to which this particular group filled the bill.

If college administration is to attract men and women of such caliber—and higher education will be the poorer if it does not—we must see to it that they are given a better break. The Institute for College and University Administrators was a step on the right road.

LOOKING AT THE COLLEGE PRESIDENCY IN RETROSPECT

HENRY M. WRISTON

PRESIDENT EMERITUS, BROWN UNIVERSITY

IT IS probably immoral to encourage any man to enter his anecdote even a moment earlier than necessary. Perhaps the management of this institute may be forgiven for having beaten the deadline by so little—or maybe they decided that I had unconsciously passed into that state, a not infrequent occurrence in our business.

What I have to say takes its text from the remark of a friend who was a famous banker. He said: "Unless I guard against it every moment I find that I am not running the bank; the bank is running me." Certainly any college president very long in the business knows how easy it is to let the college run him.

When I realized that it was happening to me, I sought to find out how and why. The first culprit was the mail. I would approach the office with my mind full of things I wanted to do. On the top of the pile of mail would be one of those letters with what might be called a standard opening: "Sir, you cur." This affected my blood pressure, drove every constructive thought from my head and put me instantly on the defensive. Why it always seemed necessary to try to prove the writer wrong I have never figured out. Certainly no correspondent in that era ever accepted my proof.

The next letter in the pile might ask a sensible question, but the reply would require a review of earlier correspondence—and maybe some vote of the governing boards—to be helpful and honest. That took time and further postponed getting at what had once been on my mind, but which was now fast fading.

You know what was in the rest of the pile: an invitation to give an inspirational address (fighting words with me) at the opening and dedication of a "new and enlarged" parking garage; a series of perfectly routine letters that anyone could answer, or to which no answer would be the most appropriate response.

NOTE: Address before the Institute for College and University Administrators, Harvard University, Cambridge, Massachusetts, June 24, 1955. Dr. Wriston retired as President of Brown University on August 16, 1955.

Almost without fail the mail contained at least one questionnaire: the salaries of assistants in the several departments; the range of salaries of full professors with an explanation of the spread and of the intermediate amounts; to what did I attribute spring fever and the urge to break windows. Any questionnaire, even a good one (a contradiction in terms), would send my blood pressure up a few more notches and bad ones (a tautology) still further.

Before the pile was finished the appointments began and my idea was at least sleeping, and probably dead. My first rule for running the college, instead of being run by it, came to be this: never look at the mail until it has been sorted, with the relevant previous material assembled and attached; all routine replies should be drafted by someone else; inquiries which other officers could answer as well or better ought to be referred to the appropriate person; if courtesy required my signature, the replies could at least be drafted by the man (or woman) who was able to do it most effectively.

This solution provided some freedom from the tyrannous character of the mail. I could do what was in my mind to do when I came to the office, and do it while it was still fresh and could be done zestfully. At least I was not taking dictation as to my activities from every Tom, Dick and Harry in or out of the educational world, but in any event at a distance. I need not confuse my mind with a whole series of disparate (not to say inconsistent) decisions—or evasions—a chopped up mess of thought, disordered if not disorderly, because someone, somewhere, chose that instant, with the help or hindrance of Uncle Sam's mail, to raise a question which was on *his* mind, but not on mine.

No longer do I let someone else—usually with no responsibility in the matter, and not much concern even—tell me what to do. Is there any surer way to let the college run the president, and run him ragged, instead of having him run the college, than to look first at the mail?

Of course, I have known college presidents to take this prescription the way a college friend of mine took medicine. He was nervous before a track meet and had a touch of indigestion. He asked a drug clerk for something and was served a mixture of

pepsin and soda. My friend asked anxiously if it was good for him; the clerk, with all his practical knowledge of psychosomatic medicine, said of course it was. Whereupon my friend called for another dose.

Following this principle some college presidents not only put off reading the mail until later; they never read it at all. It is true that much mail, unread long enough, requires no answer. But the technique is bad for public relations. When everyone else has done what he can, there is an irreducible minimum which the president must answer—and the more promptly the better, so long as it does not deflect him from those things upon which his mind is alerted and his heart set.

The second insidious way in which the college can run the president, and to the damage of both, is by giving him no time to read or write. There are always more things to be done than any man can do. Reading can be put off; it does not seem so urgent or immediate as some other things. But the plain fact is that reading is a professional matter; it is an official duty. Therefore it is not marginal, not something to go to sleep on. If it does not have a very high priority, it does not get done. And the longer it does not get done, the lower its priority becomes. By and by reading is abandoned, though the pretense is preserved.

Meanwhile the making of speeches goes on, and on, and on. But a mind not refilled is soon emptied. Then the clichés take over. Every speech tends to rely upon a good story (all too often it is "the" good story), the gracious word, the technique of filling time, saying less and less.

Any speaker who pretends he does not repeat is fooling no one—unless he fools himself, the easiest mark after all. When you reach into the barrel, be sure to keep a record of your sin. It will save the embarrassment of repeating the same thing in the same place too often. And beware the extemporaneous: if you are driven to it, take a tape recording, and have it typed. Then read it and shudder, and sin no more!

The only suggestion I have to offer for securing the time essential for reading and writing is an extra office, where you can go and be "unavailable." It should have a separate secretary, a combination of bibliographer, editor, critic and stenographer, who keeps a close record of what you have said, when and where, which speeches are new and which patchwork—I almost

said crazy-quilt—made up of fragments of worn out verbal garments. And ideas become tatterdemalion more quickly than rayon.

I did not discover this; it was thrust upon me. One day, as a young man, I was called to the President's office. He told me to prepare a speech in order to substitute for him in a synthetic emergency. Then he said: "I was asked to make a speech during Education Week. There was no excuse or escape; I had to accept. But I have concentrated so much on raising money that I no longer have anything to say. You get ready and on the appointed day I will be 'ill' and send you as a substitute." Tragie; but at least he had found out about himself and did not carry on an empty pretense as many another has done.

This argument is of no great significance if being a college president is a passing episode in a wide-ranging life. But for one who is going into administration as a profession, it is vital to keep an urgent appointment with yourself to read and to write. If you dictate speeches, revise and revise again. It is astonishing how verbiage can shrink through revision and how the cogency of an argument is enhanced when the prose is lean without adipose adjectives and adverbs to soften and conceal its bony structure, if any.

This is a hard gospel and the labor is fatiguing. I once complained to my father that after a speech I felt exhausted. His somewhat sardonic response was that I should praise God if my audience was not equally spent. Speaking, like reading, is nothing to be done on marginal time or with an economy of effort. There is no phase of administrative activity where careful preparation and thoughtful concentration pay higher dividends than in the inevitable and all too frequent speech making.

The third factor that tends to make the college run the president appears when he tries to do everything that a president ought to do. A college president is not only, as Marjorie Nicholson tersely expressed it, "the recipient of the ultimate buck"; he is responsible for an extremely wide range of activities—so wide, indeed, that if he tries to learn them all at once, much less do them all at once, he is certain to bog down. In fact, it takes several decades to learn his job in all its aspects. I shall retire with many lessons unlearned.

For example, it has been my misfortune to spend 30 years in

the real estate business. Both institutions I have served were located in the heart of a community and in one of the better, if not the best, residential sections. The logic of institutional growth was far too obvious and the attempt to acquire necessary property sometimes seemed like submitting to a holdup. Learning how to cope with this problem is a full-time job in itself. It requires a deviousness which if applied to other phases of his work would justify the general reputation that is given to college presidents of being somewhat less than candid. Of course many college presidents do not have to face any such real estate operations. Those in that happy circumstance should utter a prayer of thanksgiving, remembering however that they can easily become mired in some other phase of essential activity.

A related aspect of a college president's work which must be learned is architecture. In this field the president must not only be an expert in aesthetics (that is the simplest phase); he must be responsible for the design of buildings which please the modernist and also the traditionalist; but he must never compromise between the two, for that is unsatisfactory to both. In Brown we have an unusual government—two boards meet simultaneously in the same room with two presiding officers and one secretary with concurring action by both boards required to pass any motion. In 18½ years the only time the Fellows and the Trustees divided about any issue was on the question of the use of modern or Georgian architecture; the Fellows, the senior body whose average age is at least ten years higher than that of the Trustees, voted for modern; the Trustees voted for Georgian. This illustrates the simplicity of the problem of pleasing everyone.

Even more difficult is the care one must take in the design of buildings. An architect can seldom give you something good you do not know you want. He is almost certain to give you something you do not want unless you have a very precise knowledge of what you desire. What you want is not to be determined by inspiration but by hard study and analysis. Only so can you bring your requirements within reach of your financing while sacrificing nothing in the functioning of the building. Thin partitions in a dormitory will save money on construction, but you will pay for them many times over in noise and consequent disciplinary problems. The perfect classroom has yet to be designed, but

unless it is designed within your administration you will be held accountable.

There may be a college president somewhere who does not need any buildings. If so, he is in a position to pray the prayer of the Pharisee, thanking God "that I am not as other men." But if he exalteth himself in this matter, he will be abased in some other. Even if he does not have to buy land or build buildings, he must still raise money. This is not only the most exhausting and frustrating of all his activities; it is a technical problem of the first order of difficulty.

How much butter should be used in dealing with people with funds? How far should one go in making commitments as to the use to which money will be put? What limitations are of no serious import and which are fatal? How much should the president do himself and how much can he do by deputy? There is the famous instance of the Mount Holyoke drive when a certain manufacturer of a needless product widely used especially on the underside of theater seats was asked for money. He coldly replied that he was accustomed to have the begging done by presidents and not by deputies. I have known an instance where college policy was deflected for a matter of 20 years to please a man who died intestate, having strung officials along for those 20 years.

Even these difficulties in raising money are far from being the most serious problem; the strain on character is the most taxing. Do you describe to the prospect what is presently there or are you moved by your own visions into setting them forth as current reality? Have your hopes and ambitions run ahead of the actual situation so far that the two are out of touch? I recall a famous protest by the senior member of a faculty who said in a rather quavering tone, "Ooooh, it is not proper to say that the president is a liar. It is undeniable that what he says bears no relationship to the facts, but to be a liar one must consciously deviate from the truth, and he has been saying those things so long that he actually believes them." Let me add that the president was an extremely successful money raiser and had built up the student body; his resignation was requested on other grounds: he was not a scholar and intellectual leader.

A president must not only buy land and build buildings and

beg incessantly; he must be continuously strengthening the faculty. In a college the president has a direct, immediate and very lively participation in this matter, particularly when the numbers are small enough so that there is not a strong departmental organization. But even where the recommendation of a chairman is the basis upon which nominations are accepted or rejected, the final responsibility rests with the president.

In reaching a decision, how much attention should he pay to character, to personality and to scholarship in a prospective teacher? There are sharp differences of opinion about all these matters. I remember a number of recommendations made to me which guaranteed the non-appointment of the recommended persons. They ran this way: "The man will never be good enough to teach in a university but he will do well in a small college." This was a revelation of the feebleness of the man's scholarship. It is of a piece with the many suggestions that for college teaching there should be a cheap degree which does not require a man to do research, lest he know something that he need not use. Scholarship is a primary essential.

As for character, one should do his best to look to integrity, but should not confuse religious irregularity or personal habits (like smoking 30 years ago) with character. As for personality, one must look to the long pull and not to the short. I have known the glib and the genial, the apple-polisher and the careerist to make a strong first impression at the time of the appointment, which turned terribly sour three years later. And the man whose silence and apparent impassivity scared me most turned out to be one of the greatest young teachers I ever knew. When you are forming a responsible judgment, either on your own initiative or in dealing with the recommendation from a department, you are on slippery ground. If you do not make mistakes you are a genius. It will be a real test of your own character whether you are ready to face the consequences involved in correcting your mistakes.

The precepts used in deciding what candidates to take, the conservatism or liberality or rashness with which promises are made are all matters of greatest difficulty. Looking back on my own experience, the place where I now know that I told the most lies was during the early years in explaining to professors whom

I wanted to appoint what I hoped to do for them. Because of an ancient hallucination that presidents are omnipotent many of them believed I could and would do as I hoped to do. Taking my visions for promises, they accepted the appointment, not only to be disillusioned by what they experienced; they were also disheartened as to my character.

Bitter experience led to a practice which has since avoided many misunderstandings. No matter how simple the conference, make a record of it. It is best to dictate a summary in the presence of the man to whom you have been talking and give him a free hand to make corrections. In any event, the record should be made promptly. If the professor has not heard it dictated, send him two copies, asking for the return of one either corrected or initialed. Whenever I have failed to observe this routine with religious fidelity the results have been unhappy.

It is not so hard to keep a strong department strong, for people in an outstanding department are not afraid of new competition. Building up a weak department requires insights of the most extraordinary kind. Members of such departments will not present the strongest candidates and there will be a great temptation on their part to frustrate strong, independent appointments.

Even when one has surmounted all these obstacles, the care and feeding of professors is an art in itself. I do not need to point out that salaries, whatever they are, are *ipso facto* miserable; they always have been and will always be wretched. Our first obligation is to make them less wretched. Only when that is done with vigor and sincerity can one begin to stress the moral and spiritual compensations which go with teaching. I make what may be interpreted as a cynical remark: the moral and spiritual compensations are almost in inverse ratio to the wretchedness of the monetary compensation.

But there are other things which can be done; there are what might be called "fringe benefits." A policy of active generosity in the matter of sabbaticals and leaves of absence pays heavy dividends. It is worth accepting great inconveniences to let professors go elsewhere for a time, gain new experiences and broaden their contacts.

Another potent aid to faculty satisfaction is what I define as obedience to the eleventh commandment: thou shalt not commit.

As a young member of the faculty I served on committees that did administrative work, that did manual labor, such as hanging the Japanese lanterns at commencement. I did more irrelevant things than were necessary and in such small matters as lack of telephone service and occasional stenographic help was forced to waste time and effort. These "savings" looked all right in the public budget, but were costly in the invisible budget that is much more important than the optical illusion which is usually presented to trustees as "the budget."

If a professor teaches and studies and sees students, that is about all one should ever ask of him. Administrative officers are the servants of the faculty and they ought to serve and not to govern, and certainly ought never to rule. I know colleges where faculty people are tied up two or three days a week with committee work from four o'clock on. The administrative costs look low in the budget, but instructional time and study time are wasted on inefficient administration. Moreover there is a steady warping of perspective as a consequence of eternally hashing over the trivia that come before most committees. If these services were taken into account under administrative costs, where they belong, the expense of instruction would shrink and that of administration would burgeon.

Parenthetically, if a president does not learn to be a fairly competent accountant, he soon loses control of his institution either to the business officers or to the auditors. These are two potential enemies: one of them can become a strong ally, but auditors tend to remain perpetually in an adverse relationship; they are not very sympathetic to educational problems and seldom read the charters which set forth the powers of governing boards. The chances of making an ally of the business officer are in direct proportion to the president's mastery of accounting problems and procedures and realistic appreciation of how sketchy college cost accounting is.

The profit and tax incentives which have led to the elaboration of cost accounting in business are absent in the college. Furthermore the historical record of plant account, the absence of depreciation, the failure to allocate charges, and a thousand other details—some of them minuscule and some of them of large import—make college accounting a separate business by itself. I

remember with bitterness being asked at the end of my first year to say how much deficit should be shown. I had innocently believed that the deficit was the deficiency of income beneath outgo. When I found that in order to conceal the actual amount they had charged library books to capital, which meant paying for them out of endowment, I decided the moment had come to learn not merely the rudiments but the intricacies of the budget and accounting.

That is the end of the parenthesis. I return to the care and feeding of professors, which is closely related to this matter because promotions are too often governed by the budget. Sometimes the president plays by ear; sometimes advances are made automatically and let the devil take the hindmost on the budget. This raises the fundamental question whether there should be a formula such as was previously used (and still may be) in the Faculty of Arts and Sciences in Harvard, whereby appointments were dependent upon vacancies, or whether promotions should be made on the basis of individual merit without reference to any formula.

I have found it useful to maintain what I call a pattern of the faculty members. It is a confidential book, with carefully cross-indexed pages, showing ages, length of service, length of service in each grade, the relationship which all those things bear to salary, and a number of other things. It seems to me that departmentalism can be carried too far in building a faculty. It is more important not to have too many professors retiring at once, not to have either too much stability or too much turnover (both matters of judgment and not of formula), than to have any fixed plan of promotion. The beds upon which the faculty lie are hard enough without making them Procrustean. Perhaps institutions of great age and size and relatively great wealth can assume more rigid attitudes in this matter than those which have to exhibit an immediate and personal concern for individual faculty members, if they are to work harmoniously as a team.

There is only one other point of view that I need to express: I believe the simpler the relationship between the president and the faculty the better. One of my friends upon his appointment at Brown talked to me about university housing. I said (he considered rather cruelly) that anyone who could not find a place

to live was not very resourceful. After ten years he thinks my opinion was correct. If the institution is landlord it either gives more service than other landlords (and is under criticism from those who are not tenants) or it does not (and is under criticism from those who are tenants). It makes for a further complication of relationships. We already have TIAA, CREF, Social Security, group insurance, Blue Cross, Blue Shield and how many other things I do not know. As these services multiply, they make more sensitive points than are desirable. Of course relationships cannot be confined to salary and nothing else. But unduly to multiply them is to create problems and is, I think, a mistake.

Some of you may be not only intellectually but physically restless because I have mentioned so many aspects of the president's labors which he must learn—but cannot master all at once—with out ever referring thus far to his educational leadership, a phrase I am tempted to put in quotation marks.

One faculty member in a well known and distinguished institution said that the president's educational leadership consisted in going to meetings, listening with half his mind to what was said and then coming home and imitating projects he did not fully understand. It was a savage comment but contained more than a grain of truth. The plain fact is that with all his other preoccupations the president will have to read and study, reflect and cogitate more than most do in order to exercise imaginative leadership over any considerable period of time. In general he must be hospitable and sensitive to suggestions and not too deeply concerned with their originality. The dangers lie in getting administrative affairs so overorganized that they lose their freshness, that teaching loses its zest, that routine takes the place of excitement and drive.

If a president remains long enough in the business, it becomes clear that there are cyclical movements in reform. One must avoid cynicism therefore when something is proposed anew which was practiced 30 years before. Every reform carries the seeds of its own decay. There is nothing wrong consequently with a return to an old approach if it is done with new knowledge, fresh insights and zestful energy. Let us take one or two examples, such as admission with advanced standing. That was

quite common when I went to college; indeed I entered with advanced standing on examination upon work I did in high school. Consider graduation in less than four years. There was a time when, I think, nearly a third of the students at Harvard did that. While I did not quite do that, I did finish the work for both the bachelor's and the master's degrees in four years. That was not uncommon at that time but abuses sprang up and the procedure was later abolished. Now reform has come full turn and with Foundation aid and a good deal of committee apparatus we are back, trying both experiments again.

A second observation is that the local situation needs careful study and enormous patience. The most distinctive teaching reform we have had at Brown in my time was under contemplation in one form or another for nearly 15 years before circumstances were sufficiently propitious for it to become operative.

In education, as in polities, leadership is to some extent real and to some extent an optical illusion. The ideas are likely to come from elsewhere; it is the responsibility of the president to dramatize them and to expound them, negotiate their passage and facilitate their trial. If these functions are well performed, the results are often better than those which follow an attempt on his part to be the originator, the creator and the actual leader.

The relationship of the president with the students is one of the most difficult of all his tasks. If he begins young enough, he may be mistaken for an undergraduate. As long as he is, he can be "one of the boys." In fact, when there is a considerable gap between the age of his predecessor and his own, even a mature man may carry with him certain illusions of youth for a time; it will be remarked with approval that he appeared in the locker room and took a vital interest in athletics. He had not yet been reduced to golf but was able to play tennis and to throw a ball and play on the faculty baseball team without making a perfect ass of himself.

But the man who keeps that up a moment too long does not make himself popular; he just makes himself ridiculous. There comes a time when respect has to take the place of good fellowship, when "sir" becomes part of every sentence addressed to him. Then, if students refer to him by his first name or nickname, it may not be with affection but as a form of ridicule. Of course

the relationship varies sharply with a man's temperament and, I may say, even more sharply with the kind of deans he has: the better the deans, the less opportunity the president has to deal directly with young people.

I forbear to say much about the president's public relations. In the modern world it is extremely important, but pressure is often exerted to have him base public relations upon an entirely erroneous principle—namely to say only the things to which everyone will agree immediately, to put himself in a descending spiral of timidity, finally to say nothing at great length. I believe it is the responsibility of a president to have opinions and to express them with vigor and forthrightness and yet with as much tact as he can summon without losing the point. Particularly in dealing with the alumni it is essential to talk about educational matters and to treat them as adults and not pander to the group who think of nothing but athletics; they are a very small group who get far too much attention. But public relations is a side of the business that has to be learned.

Finally there is the relationship to the governing body, by whatever title or in whatever form. This must be one of complete candor; members should be kept informed and interested if possible. Proposals ought to be advanced with a view to obtaining a consensus; they should be reshaped and modified until a consensus is in sight, or abandoned if compromise has ruined their substance. It is a mistake to press trustees too hard; a president should stop before the breaking point, remembering that some trustees are quite brittle.

May I recall to your mind—what time may well have eroded—that I am giving a brief list of things a president must learn. I began with the remark that he cannot do them all at once, lest he leap from duty to duty, performing none with any skill. This determines so far as I am concerned one's administrative philosophy. The president must do all these things but he cannot do them all at once. Therefore, while he must do some of them all the time, he must do the others only from time to time, and he must find space in his calendar and energy when he does them at all to do them well—thoughtfully and completely.

Besides their sheer bulk, there is another reason why it is essential to attack some of them from time to time instead of all

the time: it is to escape boredom. No president long in office will have difficulty in understanding what I mean. In a speech given at the inauguration of Miss McBride as President of Bryn Mawr, President Ada Comstock of Radcliffe told of President Charles William Eliot's remark that, while his life had been more varied and interesting than that of most men, "nineteen-twentieths of his work was drudgery, 'uninteresting repetitions of familiar strenuous exertions.' " I have known many presidents, not all of them so distinguished as Eliot, who told me their worst enemy in office was boredom. Boredom can be escaped by varying the emphasis in one's duties. I have found that the greatest single source of refreshment is to change the zone of my own activities from time to time.

In order to do this it is clear that one has to deputize some of the duties but none of them in perpetuity. This has a marked effect upon one's administrative theory and practice. If one is devoted to rigid design and likes a chart of the organization of the university or college bureaucracy that he can paste on his wall, he will make assignments which can be changed only by involving a rebuke to the person relieved of his duties. Long ago therefore I adopted a fluid type of administration. There is no clear definition of what a dean should do or what a business officer should do or what a registrar should do; the authority or the influence exercised by those people depends, as do the influence and authority of the president, upon the personality and the adaptability of those who from time to time hold the office.

Often they too get bored with the "uninteresting repetitions of familiar strenuous exertions." One must therefore watch his administrative colleagues and, at the first sign that they are bored or stale or fatigued, make such adjustments as bring to them the same refreshment that the president can find by varying the accent on his own activities.

For my part, I think there is another practical reason for a fluid administration: there are not so many boundary disputes. Two things can happen when a firm and formal assignment of deputized duties is made: a man will either stay away from the boundaries of his neighbor or he will crowd them. The first produces a vacuum and the second friction. If there is a zone of mutual activity, they tend to work together better and there

are not so many appeals to the president to settle quarrels. If there are occasional conferences in his office as to which one shall take over a project, the assignment ceases to be a matter of *amour-propre* and becomes one of convenience.

All this may be taken as a horrible confession by some of my colleagues in the craft. However, if I had it to do over again, I would turn to this theory of administration earlier and apply it more freely.

I think it tragic that the tenure of many presidents is so short, that so many run afoul of trustees who are men of good will but without *expertise* in a field which is highly complicated and very technical, where the analogies to business are often more deceptive than revealing and where business ideas when transferred become the enemies of good college administration. We have in America a unique governing relationship: the varieties of charters, the multiplication of bylaws and the differences in size, objectives and resources make each institution a separate problem. There is room in higher education however for the professional administrator—the person who gives his whole working life to it. In this career he can find profound satisfactions, his own share of good, clean fun and a rich deep-down joy—as well as some frustration, many disappointments and occasional heart-break.

UNITED NATIONS TENTH ANNIVERSARY COMMEMORATION

San Francisco, June 20-26, 1955

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THE Tenth Commemorative Celebration of the signing of the United Nations Charter opened in the city of its birth on June 20, 1955 and continued for a week. When the charter was signed in 1945 the political climate of the world was hot, having just concluded a most destructive war. The climate of San Francisco was likewise hot. But in 1955, San Francisco put on her cold, cool weather to match the cold war of the present decade.

The religious people of San Francisco really opened the Commemorative Session by staging on Sunday, June 19, a great Festival of Faith. Moslem, Hindu, Buddhist, Jewish and Protestant faiths joined in a great demonstration of confidence in the United Nations, and in a prayerful appeal for peace. San Francisco's Cow Palace, accustomed to rodeos, prize fights, stock shows, athletic events and political speeches, became a great religious cathedral, where 16,000 people came to express through their faith a desire for universal peace. An 1800-voice choir with robes of red, green, yellow, blue, white, orange and black, colors as diverse as the beliefs they represented, sang in unison for peace and good will, while 200 ministers of different faiths sent their representatives to the platform to pray in their own way and in their own language for universal brotherhood. The theme of the Festival, I think, was best expressed by the last speaker, Sir Leslie Munro, Ambassador of New Zealand to the United States, who said that all the faiths represented had three things in common: a passionate desire for peace, a tolerance of others' points of view and a firm faith in the United Nations. "War as an instrument of policy will recoil upon those who launch it. Nations will ignore at their peril the desire of their citizens for peace. . . . You must do more than denounce injustice. The strong do not spare the weak. You must work to remove weakness and poverty," he admonished his audience.

The Commemorative Session, which had first been planned to be a simple tenth anniversary ceremony, later was designed to be a full-dress review of world opinion and a briefing session for the impending Big Four Conference. San Francisco was ready in its traditional splendor and hospitality, aided by a hard-working committee of citizens and funds from the city treasury. The sessions were opened by the usual speeches of welcome by state and local officials, and formally opened by President Eisenhower who pledged the support of the United States to the principles as well as to the letter of the charter and promised that "The United States will leave no stone unturned for peace."

The remaining sessions were filled with speeches by delegates of each of the 60 nations represented, the final speech being given on Saturday evening by former President Harry S. Truman, who received several spirited and prolonged ovations.

The presiding officer of the sessions, Mr. Eelco N. van Kleffens of the Netherlands, announced the rules of the chair at the opening session, which primarily were three: 1) speeches were to be limited to 20 minutes from each country (except where trading for time among the delegates might be done); 2) speeches were not to attack the motives or policies of member nations, since there were to be no rebuttals; and 3) no resolutions were to be introduced by member nations for action, since the sessions were commemorative rather than official in character. These rules served the Conference well, and with a few exceptions where some intruded upon the time limitation, and in two notable cases where attacks were made upon member states. Mr. van Kleffens performed his responsibility discreetly, with tact and vigor.

The week was also filled with lunches and dinners, with conferences among the delegates and with major receptions. Your delegate, living in San Francisco and being fortunate enough to hold an official ticket to all the general sessions and being on several reception lists in town, attended the majority of the functions, including the main general sessions; the reception given by the United Nations; the dinner by the Academy of Asian Studies for the African and Asian delegates; the State Department reception of Mr. Dulles; the luncheon given by the Chinese Minister of Foreign Affairs, Dr. George K. C. Yeh; the luncheon

for the delegates of the non-Governmental organizations; and the dinner given by Mr. V. K. Krishna Menon of India, as well as smaller receptions throughout the week. Such an experience gave your representative many opportunities to meet and talk with delegates from countries throughout the world.

The press, television and radio services did a remarkably fine job of informing the people of the world of the events of the week, and probably no platform at any time offered to the speakers a greater opportunity for coverage or a greater challenge for brilliance of expression. Some delegates matched the occasion; others spoke in platitudes; some took occasion to appeal for leadership; a few abused their privileges and some were repetitious. It is not possible to review the points of the speakers nor is it desirable to do so in this brief report. However, some few observations may give some of the impressions your delegate received from the sessions.

Certain themes were repeated in the majority of speeches, chief among them were the following: 1) There was a firm, resolute and unanimous desire for peace on the part of everyone; 2) There was a great desire on the part of the smaller nations for a stronger voice in the United Nations and in the major policy decisions affecting them; 3) There was a recurring theme of anti-colonialism among the nations of Africa and Asia, with a fervent plea for freedom and help to eliminate poverty and slavery, and repeated references were made to the importance of the Bandung Conference in advancing these policies; 4) There was an almost universal feeling (with a few notable exceptions) that we do not need to change the charter as much as we need to change the spirit under which nations are working within the charter; and finally, there seemed to be a growing feeling of resentment against the constant intransigence of Russia, accompanied by more skepticism of Russian proposals and a feeling that the integrity and spiritual idealism of the United States is more reliable and more in the direction of permanent security.

There was bitterness and confusion as well as hope and confidence expressed. Bitterness toward Russia broke into the open on the floor of the General Session twice and was obvious in many of the smaller sessions. There were appeals for leadership in Asia by some delegates from Asian countries; there was con-

fusion over India which was not aided either by the timing of Mr. Nehru's visit to Russia or the comments of Mr. Menon, and obviously all ears were trained on the speeches of Mr. Molotov, Mr. Dulles, Mr. Macmillan and Mr. Pinay. While some of these were not the most eloquent, they did represent policies of the major powers, but Mr. Carlos Romulo spoke for most of the delegates when he said, "We should not eliminate diversity but make the world safe for diversity."

The conference did not settle any problems nor did it light any new candles. But it did give the delegates of all member nations of the world an equal chance to be heard on the greatest moral platform of the world—the General Assembly of the United Nations. And it drew from their delegates affirmations of faith and hope in the value of the United Nations for world peace and understanding. It also gave the common men and their leaders an opportunity to review again the importance and fundamental purpose of the charter: "To practice tolerance and live together in peace with one another as good neighbors . . . and to employ international machinery for the promotion of the economic and social advancement of all people."

FACULTY FREEDOM: ADMINISTRATIVELY VIEWED

ORDWAY TEAD

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THE Challenges to Freedom in Education is a perennially timely theme.

It has numerous facets. But I select only four for elaboration. I shall try to answer these questions:

- I. What is the problem of faculty freedom in higher education—especially as this is viewed in the public interest of assuring the best possible education?
- II. What is the relation of the students to the integrity of this faculty freedom?
- III. What is a sound administrative view of faculty freedom; is it in any way different from the faculty's own view? And in conclusion,
- IV. What can be done to assure, strengthen and give full support to the freedom I am urging?

I have been reasonably intimate with the conduct of colleges for more than a quarter century. And I am not too deeply disturbed by the encroachments upon faculty freedom which can obviously be pointed to as having their source in *outside* influences. In the long look, these encroachments seem to me *not* to come importantly from the various kinds of external pressure and interference with which we have become familiar in the last couple of decades. A listing of these would make an imposing and depressing array—all the way from Congressional investigations to the disturbing efforts of earnest groups with neo-fascist ideologies which can so readily mislead unwary alumni and citizens. But fortunately it is rare that more than one pressure group operates at the same time on the same campus.

The fact is that all of these outside challenges have been and can again be met by college presidents who have intestinal fortitude and are worthy to be presidents. Annoying and harassing incidents will no doubt recur, but I believe they do not comprise the central issue. And the need seems urgent to be candid as to

NOTE: Address given before the North Central Association of Colleges and Secondary Schools, Chicago, March 24, 1955.

where the challenges to freedom do in fact most seriously arise.

My thesis is that faculty freedom is threatened by faculty insensitivity about urgent educational problems which are *within* the college, in areas where faculties have reasonable freedom of action. Or to state the issue more bluntly, I ask—is it not complacency as to established purposes and processes which tends most seriously to inhibit freedom of thought and action; and are not too many faculties so habituated to present ways of conducting the education of a college that they do not freely examine the improvements which may be urgently required?

Our concern does not have to be primarily with faculties being free *from* restrictive influences, but rather with their boldly assuming freedom *to* and *for* a confronting of the issues urgently presented by today's and tomorrow's higher education as the administration in an over-all educational focus has necessarily to view them in the public interest. The problem of freedom here is always to be seeking improvement in educational process and result; and as enrolment pressures become acute to be bold in assuring that quantity does not dilute quality. Eager faculty acceptance of responsibility for fresh and constant scrutiny and action on behalf of qualitative performance is the crying need.

Indeed I go further and say that if more of such faculty freedom were affirmatively manifest, there would exist on each campus a mobilized, exhilarating, creative zest and power which would nullify any outside attacks which might on occasion seem to threaten. Our colleges are in a situation where a bold courageous faculty offensive mobilized *from within* would revitalize both the relation of the college to the community and reshape the colleges themselves. We can be eloquent before the public about the college's meaning and purpose only as there is some clarion faculty unity and shared free thought as to what that meaning and that purpose are. And that requires the responsible exercise of faculty freedom to be educators and not mere subject-matter specialists.

I. Faculty Freedom for What?

To clinch my point I would ask my administrative colleagues in higher education a number of questions; and the first and inclusive one is this:

How many of your faculty can you count upon to view and act upon matters of educational objectives, curricular reorganization, teaching methods and student relations in an objective way with the interest centered upon student growth, institutional integrity and long-range, qualitative improvement in all areas? In short, how many of your faculty are educators as well as scholars?

Most of the other questions may be subsumed under this one. For example:

When problems of curricular change are raised, how many of your faculty can see dispassionately beyond their subjects, their departments and their own courses, and examine proposed changes on their over-all *educational* merits?

Is department autonomy cherished by its members as sacrosanct and unassailable?

Are administrative efforts to reduce the number of course offerings in the catalog widely resisted?

Do departments tend strongly to keep extending their prerequisites, requirements and recommended collateral courses for students who are their "majors"?

How many of your faculty manifest genuine concern for a reorientation of the relevant subject matters to a *global* outlook in which the inclusion of non-European data on all aspects of culture is recognized as now indispensable?

Is any systematic attention being paid by faculty members to the improvement of their teaching, looking to a more vital and permanent student learning experience? Or is "classroom knowledge" rather than relevant life knowledge the dominant concern?

Is there any experimental faculty inquiry or tested knowledge as to what subjects and courses should best be taught in small groups, or might with equal effectiveness be carried on in part by good lectures to large groups? Also in this same connection, what is being discovered by faculties themselves about the educational strength and weakness of television instruction, either over a closed circuit or more widely broadcast—all looking to the multiplication of faculty power and influence?

Is there general faculty understanding of the growing importance of economic motivations among today's students, which is capitalized upon in handling those vital liberal and general

studies which are essential to making an educated person? Do faculty try discerningly to minimize rather than maximize the unhappy liberal versus vocational dichotomies?

Are faculty members concerned with students as *individual persons*—immature, puzzled and growing—or is there little contact of older and younger minds at the level of friendliness and personal solicitude?

I could extend this list. But I trust the point is made that *someone* in the institution has to be concerned that the student's education is being viewed as a whole, that *students* are being taught as well as subjects, that memorized accumulations of raw knowledge are not thought to add up to an education, that the entire process is continuously viewed and reviewed in respect to its ultimate relevance to the competence of young people to live in the contemporary world.

Some will ask what these questions of educational purpose and method have to do with the teacher's freedom. Is not the college administrator at this point himself challenging faculty freedom by injecting such uncomfortable questionings about matters which have been faculty prerogatives for a long time?

To which my answer is that of course faculty freedom has to be challenged if it is conceived as *laissez faire*, as uncriticized conformity to traditions of conventional scholarship, as failure to examine objectives in the light of today's world conditions.

Of course there should be perennial faculty questioning of subjects, courses and individual faculty personalities from the point of view of total usefulness and value for student learning needs. Otherwise there is slavery to habit.

I would go further and say that where faculty freedom has meant failure to consider the central issues of life with students, it is being abused. If the climate of a campus is dominated by a false "objectivity" and intellectual "neutrality," with logical positivism, moral relativism, deterministic scientism and a completely non-theistic secularism, the student is being denied *his* freedom to examine matters of critical urgency which would be provided were there greater stress on philosophy, religion and the other humanities seen in the context of today's tensions and of historic spiritual strivings.

What I am saying does not remotely have to do with an ad-

ministrative authoritarianism in which teachers are to be told what to teach and how to teach it. Such an objection would miss my point altogether. I am saying that faculty freedom means that we should have many more professors influenced freely to assume the responsibility of being teachers who are humanists first and specialists second.

Every profession, including teaching, is after all dedicated not to its content *per se*, but to its relation to the advancement of a total human good—in this case the better education of the *whole* young person. The faculty question should be: *How can I educate better*, instead of how can I get more ascendancy for *my* department and *my* subject? That is the question which will be faced by the free teacher; and it will be the sign of his freedom. For it will evidence his willingness to be responsible for a vital process extending beyond the confines of his own scholarship and his own subject discipline.

Any campus which has a growing proportion of teachers thus free, while of course nourishing their own scholarship, will be an irresistibly strong tower of educational vitality and the gates of all the hells of stupidity, prejudice, pedantry, laziness and senility will not prevail against it.

For the focus of what comprises faculty freedom has shifted. The new freedom, desired and expected from a widening public and giving stress to the rightful public interest, is freedom to enrich and ennable the lives of more millions of earnestly seeking young people. That freedom is more endangered from within than from without. And genuine enrichment requires a faculty rethinking of the purpose and process of higher education, as a growing number of authorities have been saying for well over a decade.

The teacher tended in the past to be the center around which the college revolved. The center has now—and speedily—to get closer to the student and his needs, and to society and its needs.

II. *The Student's Freedom.*

The reason for reference here to student freedom is to link it inevitably with faculty freedom in an organic way. At bottom the two are the obverse and reverse of the same reality. If freedom "can consist only in the power of doing what we ought to

will,"* the student's rights, claims and obligations deserve more than nominal attention; and this is true without going to any all-out extreme in accepting a doctrine of "student-centered" education.

The modern student is without doubt far more aware than a generation ago of the seriousness of his educational assignment, and aware also of some of the ways and means toward intellectual growth which he should be privileged to enjoy. And colleges cannot prosper in their rightful fulfillment of function if they ignore these student outlooks because of faculty freedom merely to carry on "as usual."

What are some rightful student expectations about purpose, process and result?

The student today wants to come to grips with all the deep realities and issues of his own troubled time. He asks the stimulus of relevance, of a felt sense of importance—as Whitehead put it—of ideas not "inert" but aglow with meaning, applicable to his living as imaginatively viewed.

He wants to be exposed to and to catch the contagion of the great historic, moral and spiritual ideas. He wants and he needs, in the recent phrase of Walter Lippmann, to identify and affirm the "public philosophy" of civility, decency, honor, virtue and public responsibility which, as Lippmann has eloquently set forth, have recently been in partial eclipse in our society.

He wants (and now I draw upon an admirable recent utterance of the American Council of Learned Societies) to be able to challenge traditional academic thinking as it was embodied in the 19th century interpretations of nationalism, democracy, individualism and religion, all of which stand in need of restatement for contemporary meaning and acceptance.

He wants to have every teacher make clear how each subject and each course relate significantly to him and to his baffling world.

He wants some opportunity to behold the vision of greatness and to be stimulated to the emulation of faculty members, some of whom he can come to know well enough to sense the attractiveness of the life of the mind seriously pursued.

* Montesquieu quoted by Walter Lippmann in "The Public Philosophy," p. 144.

He wants to understand and experience the interrelation of liberal and vocational studies while not being materialistic or narrow about his own vocational preparation.

He wants to see the economic world in which he will be implicated interpreted in its functional and social significance with recognition of the dignity of his role in it, yet at the same time to have it evaluated as to its relative place as an instrumental utility without it being elevated into ultimate sanctity as an all-inclusive be-all and end-all in living.

He wants at once the stimulation, the leisure and the provocation to use his own mind and feelings for his own exploratory growth—beyond true-false exams and standardized syllabi to be uniformly “covered” by a spate of instructors and “section hands.”

The student in short is unafraid; he is willing to confront the issues of life and death, of tragedy and sacrifice, if he can but feel deeply what facts and truths lead him to these realities. Are the members of college faculties unafraid and free to help in this urgent assignment?

III. *The Administrative Role.*

The answer to this question brings into focus the relation of the administration to education.

Someone, I repeat, has to be deeply concerned with the conduct and the outcomes of each student's college experience *as a whole*. Educational leadership in this situation has now to fall upon presidents and deans. The dynamism of creative thought entailed in confronting these problems is, however, the charge of all who can rise above the special interest claims which too readily supervene and obstruct desirable action.

The wise administrative view is continuously encouraging and stimulating the faculty to exercise its freedom *to will* what it ought to will. There is no basic conflict of purpose here, we would like to believe. But there *are* differences of interest and divergencies of outlook, which have to be acknowledged. And ways have to be found to transcend such tensions toward unity of high purpose and accommodation to necessary changes. Do faculties tend to feel free to realize such ends?

Initiative for finding common grounds of purpose and for im-

plementing the processes of self-examination and alteration—this, again, has proved to be an *administrative* responsibility. For if such initiative does not arise in this quarter, the articulate voice of self-scrutiny either is never heard or is not given influential effect. I submit that organized faculty insurgence against administrative complacency or educational stand-pattism is a far rarer occurrence than the numerous, patient, administrative efforts to bestir faculties to organized constructive efforts toward improving the educational process.

The ability to see the entire institutional problem, the responsibility to have to cope with and get a working reconciliation out of all the factors and forces at work—this is the indispensable and invaluable *administrative* role. But its complexity is all too often ignored by faculty members. For it includes time and capacity for dealing with budgets, buildings, trustees, alumni, student sentiment, faculty staffing, to mention but a few of the problems. And not the least of these responsibilities is the one I am here stressing—namely, *leadership concern* that the educational experience of young people shall be the best that the college knows how to offer.

Along with the stimulative role which the leading of every organization requires if it is to keep alive, there is also the administrative function of assuring that energies are conserved and rights protected among those who staff the institution. I shall not expatiate upon that role. Rather I make what I believe is a fair assumption that most college administrations give anguished concern to the protection of those aspects of individual faculty members' security which bear on their ultimate freedom. This means a defined, defensible and hopefully a generous policy on salary schedules and promotions, on tenure provisions, on retirement, annuities and sickness compensation, on sabbatical leaves, on teaching loads and other items. These provisions are or should be intrinsic to the teacher's relation to the institution, even though we all recognize the abuses which may arise from a few individual teachers lying down on the job. Even in respect to such abuses, however, it is possible for wise administrative guidance to elevate faculty standards of hard work and high attainment by a deliberate stimulation of morale, of public recognition and rewards.

In this connection I note the following salient paragraph by an experienced administrator who is addressing himself to the special problems of teachers who take on the general education courses which often are not the responsibility of individual departments. Dr. Malcolm S. MacLean* says:

In the face of this conservative and protective faculty behavior, it is the job of the administrator to see to it that his teachers in General Education get a break. He must so plan that these people get their advancement in rank and salary, their annuity and retirement insurances, their sabbatical leaves, their appointment to faculty policy and operations committees, in the same way and to the same degree that those who teach history, sociology or chemistry get theirs. He must reward one who discovers a better way to use one of the tools or techniques of General Education as much as one who finds out how to frustrate a rat, or what Anthony really said to Cleopatra, or whether Shakespeare left his second best bed to Anne Hathaway.

IV. *What Can Be Done?*

I have now set forth certain problems of college operation and process, and raised questions as to whether faculties act as freely as they should to meet the challenge thus posed.

I have suggested why a new look at and with our students confirms the need for a new dynamism of faculty attack upon the qualitative outcomes of the college career.

I have characterized the role of administrative leadership as crucial both as a challenging and as a protective force.

The central thesis has been that the desired freedom is potentially in the possession of our faculties—freedom to address ourselves to today's education as an over-all effort with fresh emphasis upon contemporary purpose and need. Yet the freedom seems more potential than presently potent.

What then can be done? Some aids in the desired direction can come from administrative leaders; some can come from faculty members themselves; some are a matter of time and especially of the altered character of our Ph.D. education in the years ahead.

* Malcolm S. MacLean, "The Role of the Administrator in General Education" in the valuable new magazine, *Improving College and University Teaching*, February 1955, p. 13.

As to further administrative assistance, the actual structuring of faculty representative bodies and study groups can be important. Committees large and small can play valuable roles under chairmen carefully chosen for their creative ideas and talents of diplomacy. It seems clear that frequently issues of general principle and statements of objectives are harder to agree upon than specific measures which may hopefully represent part of a larger ultimate plan.

A faculty Committee on Long-Range Planning with some annual rotation of membership can help to widen the horizons of concern of many faculty members who may never before have given thought to the curriculum as a whole and to the education of the student as a whole.

The use of faculty members as student advisers can broaden their grasp of student points of view, if the student personnel program is carefully devised.

Special incentives including entertainment money can help encourage faculty members to more home hospitality to students.

Faculty member oversight and counsel of extracurricular activities can have value.

Faculty meetings and department meetings in which the president and dean call for special attention to educational problems under guided direction can help. In this connection I can bear witness as a publisher that the amount of present faculty reading of books and articles on education, as distinct from scholarship subject matter in one's chosen field, is astonishingly small. Yet it could be an invaluable mind disturber and eye opener.

In the selection of new faculty personnel, more might be done to find those whose interests range beyond their own subject-matter field.

These are some of the administrative ways in which experience shows that new ideas gain wider acceptance.

Second, faculty members themselves run the whole range from breadth to narrowness of educational interest and solicitude. Department chairmen can be crucially helpful here; and whatever can be done to assure the selection of department heads who are not "isolationists" is all to the good. Interdepartmental studies are increasingly essential.

Voluntary faculty discussion groups, often with outside speak-

ers, have their value. Group discussions of the increasing literature on college teaching can be stimulating.

In fields where for whatever reason shifts of instructional program minimize or eliminate the need for certain teachers, there can sometimes be a re-education of the teacher by a year's leave of absence in order to qualify him to teach a kindred subject.

Those older teachers who are intransigent about every proposal of educational change can better be left alone and by-passed, although this is likely to be a burden to the payroll.

Third, the final, long-range aid is the gains we are entitled to expect in the outlook and equipment of young teachers coming from our graduate schools as these shift, all too slowly, to broader methods of teacher instruction through the Ph.D. or other possible types of degree or certificate. As general education becomes better understood and more universally accepted, it is inevitable that more graduate schools will change in directions of which we already have a few heartening instances.

But when all is said, and I still speak of the challenge to freedom, the challenge remains to the integrity, the vision, the courage, the fresher conception of scholarship of the faculties themselves.

Faced as we are by the unparalleled pressures of greater student numbers, and of world issues to be bravely and intelligently faced by adult citizens, the freedom to teach well, which *has* to be preserved, is in the hands jointly of faculties and administrators. If they will collaborate in good will and flexibility, the transition ahead can be greatly eased and a better job will be done. For the unhappy alternative would be that we continue to carry on a stand-off tension in which faculties mistakenly think that administrators regard them as employees. Rather the truth is that faculties and administrators are free to be cooperating colleagues, dedicated to adding quality to our quantitative challenge in the years ahead.

HOW MANY COOKS?

Faculty Roles in the Administration of Teaching

LOUIS T. BENEZET

PRESIDENT, ALLEGHENY COLLEGE

PRESIDENT-ELECT, COLORADO COLLEGE

EVERYBODY talks about democracy. Unlike the weather, moreover, nearly everybody has his ideas of doing something about it. This spirit is strong in colleges. The American college is often presented by its sponsors as the fountainhead of democracy. It has at the same time shown here and there some rather neat samples of absolute monarchy, benevolent or otherwise. But it has also shown examples of what may fairly be called a democratic community. Most of us agree, in principle at least, that if the American college is to be a chief agent in teaching democracy, then it ought to reflect democracy in its own setup.

How shall this be done? How do we run a college so it can do its best work as efficiently as possible and also be democratic? To what kind of political or economic entity, if any, can a college community be compared? What are the faculty anyway—where do they stand in management versus employment? What part should each member of the college—administrator, professor, student—play in the ordering of the community, so that each can produce at peak efficiency?

Answers both in theory and practice range broadly. One extreme holds that the professor's participation in management should begin and end at his classroom door. Inside that door he is monarch of all he surveys: outside he is a member of the hired help, with limited franchise. Since there are few institutions holding to this view today we might pause to observe that no system is so productive of the classroom Napoleon as this one—in the manner of the child who has just been spanked going outside and kicking the cat. In fact, the underlying argument of this discussion will be that *democracy is essential in college because the operation of teaching is not susceptible to command; and*

NOTE: Address given at Maryland Association for Higher Education, College Park, Maryland, April 30, 1955.

improvement in teaching comes only when the teacher feels moved to improve himself.

The other extreme view invests the faculty, either by statute or tradition, with full administrative powers including hiring and firing the president and determining their own conditions of service. This has historic precedent in the European universities of the Middle Ages, when the only competing power against the faculty guild was the student guild.

In between these extremes are a host of plans of varying degrees of faculty participation in management. The happy diversity which characterizes American colleges is seen here. College faculties will cordially disagree as to the extent to which the professor should take on administrative prerogatives. There is one subject however on which all will agree—they want to know what is going on, and preferably before it begins to happen. Perhaps the key principle in all college communities is the principle of *timing*; and to time developments correctly means to plan. Hence while faculties differ in the degree of their wish to participate in administration, they unite in wishing to be “in on the know” of where the college is going next. This would seem to require at the outset that educational planning, if not educational administration itself, take the faculty actively into account.

There is to be sure a substantial body of opinion which favors the involvement of faculty in administrative activities well beyond the limits of sharing information before it is disclosed to the public. A young professor, not yet on tenure but heading in that direction, declares anent the faculty role *contra* that of the administration—“Good government is no substitute for self-government.” He goes on to affirm that true democracy on the campus is possible only if the faculty as a group are not only consulted but given the final responsibility in such matters as appointment, reappointment, tenure and promotion. The president presumably has the role of executive head of the faculty, but in matters like these would act only as their agent. He shares in the decision-making no doubt, but carries out whatever the decision eventually is. Is this strong democracy, or is it weak administration?

It seems to me that the question of roles in administrative

policy-making needs to take into account two basic elements of any college: *one, the institution; and two, the educational product.* It must next take into account the matter of who is chiefly responsible for each basic element.

Institution is a comprehensive term, ranging in meaning all the way from bricks, mortar and sod to ghosts and traditions. When we speak of "keeping the institution together," however, we are inclined to think first of all of its endurance as a material entity as an investment in land, buildings, financial holdings, equipment and, most of all, people. Whatever else happens to it, the institution must be kept intact if the college is to exist. In the event of an A-bomb scare or even a serious fire, the curriculum is not the first thing to be rescued. If a scandal threatens from some individual act of misconduct, it is not the individual's colleagues or his department or his students that are threatened and must be protected; it is the institution he inescapably represents.

The responsibility for the institution is vested in the board of control whose chief agent is the president. This is almost universally so. I know of no charter or bylaws which vest total responsibility for the institution in the hands of the faculty. This being the case, the president cannot escape final responsibility for each and every action within that institution. A college government is not to be compared to a city, state or national government; for in those entities final responsibility rests in the people or their elected representatives. In this respect if in few others a college resembles a private business concern. Both are corporations with limited liability but ultimate responsibility in the hands of the directors and their appointed executives.

It seems logical to me then that the president abrogates his function and weakens himself if he permits that final responsibility either by rule or custom to be taken off his shoulders. To put it crudely, that is what he is paid for.

In the next breath it can be said that the president, being neither all-wise nor tireless nor omnipresent, will seek as many agents and aides as possible for the execution of his responsibility. He will set up officers, committees and councils to share with him the consideration of all matters in which the members of the community in one way or another are concerned; and in most cases he will see to it that faculty committees are appointed

or elected by their peers. And the wiser the president, the sooner he will admit that certain others are better able than he to give specific advice on certain specific matters. Thus it is his job to create a team—a team which summons the greatest possible wisdom and the widest possible representation in order to build, maintain and advance that peculiar type of institution which is a college.

The other basic element in the college is the *educational product*. This may be of two kinds—some body of knowledge or research developed through the efforts of the faculty; or more normally the product is the student himself who graduates from a course of study. The chief responsibility for the educational product lies in the hands of the teacher. Because the teacher has that chief responsibility, it has become habitual in most colleges to vest the curriculum in the hands of the faculty. The president shares in their legislation to be sure and supervises the work of their executive officer, typically the dean. The dynamic part of that responsibility however lies in the relations between individual teacher and individual student; and in this the president figures little if at all. And in this the whole business of education as a process succeeds or fails.

Wherever the responsibility for these two basic college elements—the *institution* and the *educational product*—coincide, we should expect therefore to find both president and faculty somehow involved. In some large universities, institutional responsibility and educational responsibility are widely separated. But in the typical college of around a thousand students the two responsibilities are almost co-extensive. This is so because in such colleges both institutional and educational responsibilities in large degree are identified in the same people, i.e., the members of the faculty. Whether because of economy or tradition, a small college typically will have a light administrative staff, with many duties distributed on a part-time basis to teaching members. A small college also, particularly in a small city, will be known and judged as much by its faculty as by its administration. Thus, whether they like it or not, the faculty are involved in institutional responsibility as well as educational responsibility. And whether he likes it or not, the president needs to remember this when it comes time to consider plans or changes in the institution.

To summarize thus far: participation of faculty in the man-

agement of the American college should be expected on two grounds: one, that it is both human and humane to enable members of a close community to be "in on the know"; and two, that in most of our colleges, educational responsibility and institutional responsibility cannot be separated from the professors. Year in and year out, it is the faculty who have the greatest personal stake in the venture.

At a recent trustee discussion concerning a committee to nominate a new president I had a chance to note how this involvement of college faculty in their institution is still unclearly seen. The question concerned the propriety of having faculty members on the presidential nominating committee. One trustee, a non-alumnus industrial head, objected: "They're employees, aren't they?" Another trustee, an alumnus, said to him, "No. The faculty *are* the college."

Grief can come from trying to arrive at analogies for the faculty position in a college. I have come to believe there is no precise analogy. Colleges as organizations are different from any other organization. And the professor cannot safely be linked with any other type of employee; in fact, he had better not be called "employee" within his hearing (even though on the W-2 tax withholding slip he is so listed, as is indeed the president). A professor is not an employee so much as he is a special type of coexecutive. He cannot be compared to the skilled player in a symphony orchestra, because usually he plays his own tune, sometimes with resulting cacophony; and furthermore he might not admit that the president or dean can beat his time. Neither is he analogous to the physician on the staff of a hospital, though this draws closer; the physician owes relatively less responsibility to the institution and more to his patients. The college professor is a specialist who still must develop a high degree of corporate sense. Because his actions and attitudes so vitally affect his corporation, he needs to have a share in corporation policy, as has been argued. Yet because he is a nonadministrative specialist he must also have relative freedom from management routine. Teaching takes time. Properly done, an average four-course teaching load, with all its attendant responsibilities to students, is enough to occupy the waking hours of anyone.

Yet there are these corporate ties. How shall they be recog-

nized? The conflict that ensues is often frustrating. In fact, the wonderful welter of faculty committee entanglements in the typical American college has become a trademark. So much is this so that one can detect some current counterswings. Here and there seasoned faculty are saying, "Let the administrators run the college. Let us teach." This view might not survive too many sessions within the local A.A.U.P. I am not sure that it should survive. There ought to be enough genius within a college to contrive adequate democratic machinery and still free the teacher to do his basic job. In some places that machinery may be very simple. In others it may be quite involved. Many things will dictate the differences: the objectives of the school, its location, its size, its courses of study, the nature and interests of the student body. It would surely be unwise to conclude that democracy on a campus is directly proportional to the number, complexity and powers of faculty committees. Nor can we conclude that one college's 60-page statement of faculty rights and prerogatives is any surer sign of real democracy than may be another college's "two-hours-for-lunch club" whereat president, professors and first-year instructors freely hash over anything of common concern.

Charles Dennison in a recently published study, "Faculty Rights and Obligations," (Teachers College Bureau of Publication, New York City, 1955) lists 16 principles found among eight selected Eastern colleges of strong reputation yet different make-up. In substance these are found to involve the following: clear and mutually binding terms of appointment; clear understanding of appointment-duration and promotion chances; fair process of reappointment, promotions and increments; tenure; advance notice of non-reappointment (with corresponding obligations for advance faculty resignation notice); due process on dismissals; clear and consistent salary policy, with adequate consultation with those affected by it; assistance in personal and family welfare; stature and recognition in a profession dedicated to truth; equal consideration regardless of personality or creed; professional leaves of absence; recognition of rights as well as institutional restraints in academic freedom; regard for the rights and responsibilities of students; rights and freedoms within the department or division; full participation in the over-all com-

munity role of college faculty; access to the governing board of the institution.

If this list is useful as a threshold of rights and obligations for the faculty member, might we not say beyond it that the particular form of democratic involvement of faculty in planning may be allowed to vary according to the tastes of the particular college? To posit a certain type of machinery may run the risk of illustrating St. Paul's handy reminder that the letter often killeth the spirit. At the same time let us not escape the personal requirement for each of us, whether faculty members or administration, that whatever the form of democracy on the campus, the spirit must be there first and last. This is possibly the administrator's biggest job.

So far this discussion has tried to establish a frame of reference for the protean question of faculty participation in educational planning. It may have given the summary impression that faculty participation is mainly a matter of trust and consideration; and that so long as the president and dean are reasonably decent chaps and the faculty keen, little if any structure may be needed to achieve democracy on the campus. Such would be a rather minimal interpretation; certainly it would not be accepted on some campuses we know, where the Spirit of Democracy is reputed to have been seen, on dark nights, but where it is still flitting about in search of some body to dwell in.

How much machinery we need to guarantee democracy in institutional planning is not however the chief question confronting this discussion. The question assigned concerns not institutional planning as a whole but educational planning in particular. By educational planning I should like to mean a good deal. I should like to mean that planning which starts with the determination of educational objectives and proceeds to the organization of the curriculum, to departments, to individual courses of study, to methods of teaching and to evaluation of results. This process is of course the heart of any college plan. All such matters as buildings, endowment, alumni, etc. ought to stem from the educational plan.

In terms of the faculty share of responsibilities, the preceding discussion leaves little room to question that the faculty by definition of function should be entirely involved in educational

planning. Yet if we note that the *institution* takes its chief character from its educational program; and that the president is responsible for the institution; then once again we come to the point that the president likewise must be entirely involved in educational planning, at least in the college of small or medium size. The sharing of presidential and faculty responsibility in this educational planning is not so coextensive as it might be. It tends to *fray out* at each end.

The statement of grand educational strategy: the catalogue pronouncement in organ tones of all that the college proposes to achieve through its educational mission—this is too often reserved as an exercise in creative writing for the president, if so gifted, or for his dean. The conception of the curriculum likewise is too often some one administrator's personal dream, after a heavy lunch at Rotary. The determination of courses within a department, and of who shall teach what, is all too often the product of a one-man evening session in the department head's office. The propounding of a new core of integrated general education courses is too often the fatherless child of a special committee, emerging as the outcome of many anxious hours closeted with the dean. Likewise the decision of which faculty members shall teach these new courses is far from universally democratized. More often than not the decision follows a committeeman's suggestion, presented *in camera*, "Let's give the new course in Contemporary Social Problems to Sam Owens; he has only nine hours signed up next term and he isn't on tenure." Or, "Dean, if you'll get me another man for the Economics Department next year I'll ask him to teach that section of General Education X-9. No one in my bunch seems to want to tackle it."

Thus we have the ironic situation that in the areas closest to the heart of the college enterprise—the teaching program—we often find the least democracy; or we find democracy most lightly regarded by those same individuals who might display righteous wrath because only two faculty members instead of three had been appointed to the Campus Parking Committee.

As in all things, we reap what we have sowed. Because democracy typically fails most within the educational planning of the college, the inside of a college classroom in many ways still represents the tightest little monarchy of them all. It is next to im-

possible to find out what is going on in the college classroom. Efforts to find out resemble reporting sessions of the F.B.I. And the attempts of deans or department heads to confer with their juniors on their methods of teaching are often as painful as that famous *Ah Wilderness* scene wherein Nat Miller, the publisher, attempts to explain the facts of life to his 16-year-old son. For this reason we are making snail's progress, for instance, on the improvement of college testing and grading. The research of educational evaluation has made available to colleges for over 15 years methods by which teachers can greatly improve the reliability, sensitivity and validity of examinations; yet to the majority of our faculty such aids to better teaching are as foreign as Urdu and as neglected as ancient Greek. We shall probably not change the situation very much until we gain agreement that the questions of what and how to teach are after all as susceptible of democracy as are questions of promotion and tenure. In this case reverse democracy is required; for as the administrator refers his matters of teacher appointment and re-appointment to responsible faculty consultation, so the young instructor and the veteran full professor might be willing to agree there may be questions of teaching his subject on which he may not rest as the final authority. Do I hear the havoc-cry, "Academic freedom!" at this point?

If democratizing the teaching process is a two-way street, movement along that street still must begin somewhere. Perhaps it might be started in the determination of objectives for the program; carried through into the consideration of departments and courses appropriate to those objectives; continued into the discussion of appropriate scope, content and presentation of those courses; into the agreement upon who is best qualified to teach what courses; and perhaps into the area of evaluation—with the help of students*—of results; and into the refinement and further improvement of teaching. Unless we achieve such participation, the administrator can dream all the new programs he pleases, and put them in the catalogue; but the teacher in the classroom, who has not shared or processed his dream, will continue to teach what and as he has always taught.

* Minority opinion might have it that the students should be brought in much earlier along the road. See below.

To make progress requires several concessions among the various parties. It will be important first of all for the administration to dream no dreams that are beyond the achievement of his present or potential faculty. It will be important for department heads to affirm that advanced departmental courses are not necessarily closer to heaven than introductory and general courses. And it will be important for various members of the several academic departments to agree that the offerings of other departments are not invalid by definition. In fact the merging of departments into a course of study cutting across subject fields is probably the greatest step in years toward penetrating the curtain of intradepartmental teaching. As Dean Sidney French observes, ** "The evidence is clear that the ferment produced by general education on many campuses has resulted in re-evaluation of teaching technics and processes in departmental courses."

Here, in conclusion, is the summarized account of one college which attempted to revise its general education program by means of a process of maximum faculty participation.

In the spring of 1948 a faculty committee was appointed to evaluate the program of general education then in force on the campus. This program in the main had consisted of a number of introductory, "shoppers" courses for non-majors in the various subject fields. During the fall and winter of 1948-49, invited groups of faculty met evenings in various homes to discuss aims for a general education program. By agreement, subjects and courses were forgotten in favor of end-results desired in student growth. It was agreed, in other words, that no department's future class enrolments would be guaranteed.

By the early spring of 1949 the committee presented the faculty with 12 objectives which a general education program ought to try to achieve. They ranged from "To speak, read and write effectively" and "To think accurately on the basis of evidence" (numbers one and two) to number 12, "To select with discrimination those personal, social and spiritual values which lead to a mature life." They included objectives inclining toward cognate fields *without* however begging any particular fields such as "to achieve a sense of world history." The objectives after plenary discussion and minor changes were accepted by faculty vote.

** *N.E.A. Journal*, "Fertile Fields for Improving College Teaching," April, 1952.

In the spring of 1949, the senior class was asked to spend a full morning appraising their general education experience at college on the basis of the new objectives; and incidentally they were asked to appraise the objectives themselves. The seniors almost to a man wrote carefully and well. The new objectives were given a good score; the curriculum did not fare so well. The faculty were next asked to perform the same exercise. Results here showed among other things that many faculty members felt their respective fields might offer quite an effective general education given more staff, more money and more hours' credit. The two evaluations were carefully processed. The old curriculum was officially condemned to death—death by stages, as the new program would be gradually brought in to take its place.

At the end of the year 1948-49, the evaluation and curriculum committees of the faculty, meeting together with president and dean at an all-day picnic, laid the groundwork for nine faculty sub-committees to work in respective areas of general education indicated by the collective thinking to date. During the next year, these nine committees met regularly at least once a fortnight. Each committee represented a cross-section of faculty. Even in committees pointing toward for instance physical science, selected teachers from social science and the humanities sat in; the situation was reversed in areas inclining toward the other major divisions of learning. By the spring of 1950, the bare skeleton of a new-course program had been formed; in some cases, even a course title had been agreed upon.

Progress was slow. The mixed groups suffered politely under various semantic difficulties. The program was due to start in the fall of 1950.

At this point the dean of instruction (who in this college is not the dean of faculty, having no direct powers affecting faculty status, but is rather a general guide and catalyst for all instructional procedure) told the president, "If we insist on putting these courses into effect next fall, they will probably not show much. The faculty are coming around to them slowly. Can we work on them another year and start in '51?" It was decided this could and should be done. The committees, numbering some 53 out of 80 faculty members, returned to their labors. In the fall of 1951, seven of the nine new courses were inaugurated. In 1952,

the remaining two (junior-year level) were started—one of them under a foundation grant (this helped faculty conviction no end).

As soon as the program was begun, a student academic committee was activated to channel the reaction of the consumer. These student committees have varied year by year in effectiveness. In the fourth year, the first in which one class had gone through the complete general education program, a comprehensive printed evaluation was made by an unusually zealous student committee. Some of it hurt; but it was taken seriously. Student evaluation reports are submitted to the faculty committee on instruction, which in turn distributes pertinent parts to the group of instructors teaching the particular course in question. Attacks on individual teachers as personalities have been commendably absent from the evaluations.

The presence of a program of integrated general courses, invading two or three academic pastures in the course of one year, posed certain staff problems. Who could teach them? In correspondence with prospective new instructors the course in question was described and a frank reaction asked. When confirmed specialists were at the other end, this saved more than one trip for an interview. When the campus interview was held, the prospect was asked to meet not only his prospective department head and departmental colleagues, but teachers from other departments who were collaborating that year in the general education course which might be part of his load.

What has been the harvest? As with all things in higher education, it is hard to measure. Some of the courses have seemed to go very well; others less well. Students criticize, yet also approve in good part. No mutations in the form of intellectual giantism have been reliably observed. But one thing is sure. The general education program belongs to the faculty; it is not the president's program or the dean's program. Sniper attacks have been few. Accomplishments when detected are common property; demerits likewise are shared.

Newcomers to the staff have offered that the mutual esteem and academic camaraderie of faculty on this campus seems to them high. One might cite the spontaneous generation this year for instance of an evening faculty seminar. The seminar comprises ten young members from the gamut of departments, and it en-

gages in a wide assortment of lay philosophy, with teachers' shop-talk officially barred. This may be one earned increment. So also may be the first year instructor's readiness in faculty meeting to debate a point with a 20-year department head, and the department head's readiness to hear him out (I have only slightly idealized the incident).

What is the measure of success in democracy? Probably nothing more than a hardy insistence on the part of its members for more of the same. This we have in America. And this we can expect to have more and more in the college: that is, if the college is going to meet tomorrow's enrolment crisis with teachers worthy of their mission. You and I, and the generation we must continue to serve, can afford no lesser kind of teacher than this. Great teaching cannot be commanded. It can only be inspired from people capable of inspiration.

AMERICAN LITERATURE AND ENGLISH MAJORS

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WHEN a dissident group of academic radicals founded the Modern Language Association of America in 1883, they established an organization through which scholarship was fostered in the languages and literatures of Germany, France, Italy and England; but, although they used "of America" in their organizational designation, they ignored the language and literature of America. These distinguished representatives of the most advanced thought in American humanistic scholarship of that day did not recognize the language or the literature of their own country as a field for scholarship.

American literary scholarship points with pride to Professor Childs' Chaucerian final *e*, to Professor Manly's collation of the Chaucerian manuscripts, to other monuments of research in the literary history of England. We were late however in discovering our own. "The Dictionary of American English" completed in 1944 was edited by a Scotsman; linguistic scholars in American universities worked so diligently on the dialects of Northumberland and Yorkshire that the Linguistic Atlas of America was begun so recently as to be all but too late; from Poe to Faulkner it has been standard operating procedure for American authors to be ignored at home, acclaimed abroad.

Many of us are the products of English departments in which graduate study was predominantly if not exclusively directed toward Germanic linguistics and British literary history. It is inevitable that many of us had in our graduate school preparation for our professional careers little training in either American language or American literature. That I consider a limitation but not a disaster. I suspect that too many professors of literature in American colleges know American literature from high school memories of Longfellow's juvenilia and the tedious romances of nineteenth century sentimentalists; and I can cite no more ironic examples of what Mr. H. L. Mencken refers to

NOTE: A paper read at the Texas Conference of College Teachers of English, in Houston on March 13, 1954.

as *boobus Americanus academicus* than the fact that the first important study of American English was published in 1919, not by a linguistic scholar in an American university, but by a working newspaperman—Mr. Mencken.

The joke becomes a menace however when our professional colleagues seem actually to be proud of their ignorance of the literature of their native land. I have sat in too many committee meetings where departmental colleagues announced boldly, "Of course I know absolutely nothing about American literature," and then proceeded to plan a departmental curriculum designed to impose their personal ignorance upon a generation of American students. Every American literature Ph.D. that I know is thoroughly equipped for teaching the old-fashioned Sophomore Survey from Beowulf to Hardy. Few Ph.D.'s in British literature are equipped for teaching American literature.

In 1940 Professor Ernest Leisy published in *College English* "The Significance of Recent Scholarship in American Literature." Many of our colleagues have not caught up with that article. And already it is out of date. Works of primary importance on Emerson, Melville, Hawthorne, Whitman and Mark Twain, on various aspects of scholarship and criticism, not to mention the "Literary History of the United States," have been published since Professor Leisy's article.

In 1941 Professor Floyd Stovall published in *The Sewanee Review* an article on "The American Scholar and American Literature" in which he included the results of a survey indicating that American literature then accounted for about 20 per cent of the literary offerings of English departments in American colleges. Replies to Professor Stovall's inquiries revealed that heads of English departments approved enlarging this proportion to about 30 per cent.

I began the preparation of this paper by examining the catalogues of the 30 senior colleges in Texas which give majors in English. Professor Stovall considered American literature in relation to all literary offerings, and offered opinions on the proportion of American literature in relation to total literary offerings of English departments; I counted only courses in American and British literature, omitting such courses as Types of Literature in which I assume both British and American liter-

ture are taught, in proportions according to the training and interest of the teacher.

In 30 college catalogues I found a total of 391 courses in British literature, a total of 126 courses in American literature, a ratio of roughly three to one. I then examined all available class schedules for the current semester. Assuming that all scheduled classes are being taught, there are now in 28 Texas colleges 228 classes in British literature and 75 classes in American literature, a ratio of roughly three to one. I doubt that we have yet achieved the proportion which Professor Stovall found department heads considered desirable in 1941. The Bulletin of the department of English of Indiana University which came with my College English Association *Critic* for February says: "As a rule the student would be wise to divide his literature courses in the major about equally between English and American literature."

Twenty-eight heads of Texas college English departments (of whom two took Ph.D.'s in American literature) filled out my questionnaires. They reported total permanent full-time faculty of 309 English teachers, of whom 31 hold Ph.D.'s in American literature. By conventional academic standards one out of ten professors of English in senior colleges is adequately prepared for teaching American literature to upper-class majors. Twelve departments of English include no member who holds a Ph.D. in American literature.

I have not said that I agree with conventional academic standards. I trust we all know that neither Howard Mumford Jones nor J. Frank Dobie holds a Ph.D. degree. Perhaps not all of us know that before he became an outstanding authority in American literature Mody Boatwright wrote a Ph.D. thesis entitled, "Scott's Use of the Supernatural in the Waverly Novels." Good professors get their Ph.D.'s; better professors get over their Ph.D.'s; the best professors don't need Ph.D.'s.

Among these 28 institutions, three require some American literature for graduation. An additional four require some American literature for an English major. Of these seven, four require six hours, three require three hours. Several department heads reveal some sensitivity to the query by such hedges as "not required, but recommended."

I have enrolment figures from 27 colleges. The University of Texas does not know how many English majors it has; so I do not include its enrolment of 13,149 in my figures. The remaining 26 institutions report total enrolment of 58,538 students, among whom are 889 English majors, a proportion of exactly 1.5 per cent. In other words out of 200 students we get three English majors. I believe we should, and can, get more.

Nineteen department heads estimated the proportion of their majors who become teachers. Estimates ranged from five per cent to 100 per cent, averaging exactly 60 per cent. I spent an enlightening afternoon in our local high school library examining English textbooks taught in Texas high schools. We all know, I assume, that twelfth grade English consists of British literature, and eleventh grade English of American literature. Counting only authors I recognized as either British or American, I found in the six approved ninth grade English texts a total of 70 selections by British authors, a total of 233 selections by American authors; and in the six approved tenth grade English texts a total of 56 selections by British authors, a total of 257 selections by American authors. I conclude that we might do a better job of preparing the 60 per cent of our majors who become English teachers by teaching them more American literature.

I would point out that even our majors who go on to graduate school hoping to become college teachers are likely to find themselves teaching something other than the *minutiae* of traditional English Ph.Dism. Many administrators are looking anxiously at old curriculums in the light of new conditions; many faculties are viewing with skepticism required courses which English departments have long considered sacrosanct. Distinctly larger than my hand is the shadow cast by general education requirements of six hours of communication for freshmen (3 hours of English, 3 of speech), and general humanities for sophomores (3 literature, 3 art, 3 music; choose two). We English professors face increasing difficulties in maintaining our profession. I am advocating a program of adaptation, partly for the selfish interest of survival, partly for the educational purpose of justifying our survival.

As an exercise in the imagination, let us for a paragraph consider English majors as American citizens. Mr. Hutchins once

said that all we can expect of pre-college education is that it teach youngsters to read, write and love their country. I know college graduates deficient in all three.

Let me digress to disavow chauvinism. Modern man must know that patriotism is not enough. Under the shadows of McCarthyism and the mushroom clouds, we grope toward the international mind. I have frequently observed, however, that the narrowest nationalism among my colleagues is bounded not by American but by British prejudices. As humanists and as educators, we are the inheritors of a noble tradition of British culture. Yet too often the six hours of literature for the general student, as well as the 24 for the departmental major, exclude all literary achievement outside one tight little isle.

Attend me to my paragraph on college graduates and American citizenship: I am not convinced that we are sending into society individuals who through contact with the humanities have formed honest commitments to humane values. We need university trustees who appreciate the values with which they have been entrusted, members of school boards who understand why intellectual curiosity must not be curbed by the term "controversial," directors of libraries who realize that intellectual freedom is dangerous, and who are convinced that freedom is itself worth the chance we take in making knowledge the common right of all men. Too many of our majors go into the intellectual life of America equipped with kodachromes of Wordsworth's lakes; too few go fired with the ideals of Emerson's "American Scholar."

Most of us heard the luncheon addresses of Professor Howard Mumford Jones at our meeting in Dallas two years ago, when he gave us two speeches for the price of one. I was impressed by the relationship between the two; both pointed out our failures as English teachers. First, Professor Jones documented for us our failure to teach students to read books—not required anthologies of bits and excerpts, but whole, complete volumes. Second, he admonished us for producing graduates who disgrace us in the eyes of educated people abroad. His picture of the "educated" American unable to converse with foreigners on the literature of his own country is both ridiculous and pathetic. I hope it is not tragic.

As our nation asserts its leadership of the free world, our

citizens are increasingly in contact with the peoples of other nations. President Eisenhower said recently that every American who goes abroad whether on an official government mission or as a sightseeing tourist is a representative of the American nation. Students who major in our departments can be better prepared to serve the mutual interests of our country and mankind.

A changing world has produced a changing educational system. In 1905 four per cent of American high school graduates went on to college; in 1952 it was 35 per cent; the estimate for 1960 is 55 per cent. The impact is felt not only in dormitories and stadiums; it has even touched the traditional curriculum: development of new schools and departments; proliferation of new courses. To deplore the situation is not enough. Too often English departments have contributed to the solution of new and difficult educational problems by maintaining stubborn insistence upon their traditional departmental prerogatives. And too often, as a result, the challenge of modern educational needs has been met by other teachers and new departments. I have seen English professors who sneered when new faculty was hired to teach journalism, continue to sneer when courses in literary criticism and creative writing were taught as journalism to students who might have been English majors. I have watched while speech departments attracted students interested in reading poems and producing plays, while the number of English majors declined, and advanced courses were dropped for lack of enrolment. We can teach more than the correct use of semicolons and footnotes.

Everyone of us realizes that our departments are subsidized by institutional requirements. Take away the required six hours of sophomore literature, and what will happen in your department? It has already happened in some departments. Take away the required six hours of freshman composition and what will happen? It is happening now in some institutions, and it will happen in others. I estimate that at least half of us would be looking for new jobs if all English requirements were dropped. I hope they will not be dropped.

Too often we have repelled students by emphasizing the most foreign and forbidding aspects of our work; other professors—

call them charlatans if you will—have been quick to capitalize upon possibilities for attracting students. I believe that English departments have been generally shortsighted in refusing to recognize student interest in American literature; I recommend that we build and strengthen our departments by promoting American literature on sophomore, undergraduate, and graduate levels.

I referred earlier to the organization of the Modern Language Association of America as a protest group. I mention the organization of the National Council of Teachers of English in 1911 and the College English Association in 1939 as protest groups which rebelled against the Modern Language Association.

The American Studies Association is another, more recent example. Organized in 1951, its stated function is the study of American civilization; its primary aim, a better understanding of our country. It promotes communication across established boundaries of departmental organization, bringing scholars in literature, history, economics, art, language and music together in the common study of American culture. The organization drew its original membership from among scholars and teachers in libraries, universities and institutions of research and higher learning. It has held joint sessions with the Modern Language Association of America, the Mississippi Valley Historical Association, the American Sociological Society and the American Historical Association.

The society is active in regional associations organized in New England, New York State, Minnesota and the Dakotas, Michigan, Ohio, the Rocky Mountains, California and several other areas. From its beginning it has cooperated actively with the State Department in supplying qualified scholars as visiting professors under the Fulbright program. American Studies Programs are now in operation in more than 30 American universities.

I have talked with several directors of American Studies Programs, most of whom formerly taught American literature in departments of English. Without exception they felt that their work had been hampered, not promoted, by their former departmental relationships. Terms used to express their opinions of the treatment of American literature in English depart-

ments ranged from "neglect" to "sabotage." Unanimously they felt that American literature is better taught outside the English department.

I should be less than honest if I did not mention the widespread attitude among American literature scholars of resentment at the discrimination and opposition which they feel has traditionally been accorded American literature in departments of English. Texas departments of English have lost J. B. Hubbell, Howard Mumford Jones, Theodore Hornberger, Henry Nash Smith, Floyd Stovall and J. Frank Dobie. I assume that so great and regrettable a loss was undeserved.

I repeat: first, American literature should have an important place in the six-hour general sophomore literature requirement; second, every English major should have at least six hours of upperclass credit in American literature; third, we should approximate equal distribution of literature courses for English majors among British literature, world literature, American literature; fourth, in the foreseeable future, American literature will be better treated and better taught either in English departments or outside English departments.

ADULT EDUCATION

SAMUEL B. GOULD
PRESIDENT, ANTIOCH COLLEGE

TONIGHT we are considering adult education in America. If I were to characterize its past history and most of its present, I would say that it has always had the words but rarely the music. The music in this case is the spirit with which adult education should be permeated and the concept by which it should be developed. The spirit is identified by a creative urge which has its impact upon people searching for a finer life and for individual maturity. The concept is that of education as a continuing process, a never-ending process in life.

In Thornton Wilder's play, "The Skin of Our Teeth," the fortune teller says, "It is easy to read the future, but who can read the past?" The past of the adult education movement in this country is sometimes difficult to interpret, but some elements are relatively clear. One is that there has been much more emphasis upon learning in order to earn than upon learning in order to live and grow. The lion's share of adult education courses has been in the skill or vocational areas and in the preparation of aliens for citizenship. Indeed it has been by this latter type of course that adult education frequently has tiptoed its way into public school system budgets. In more recent years a second emphasis has been felt, namely that which stressed the avocational or "hobby" courses, designed in most cases for relaxation of the mind. Only in the last decade or so has there been any widespread recognition that adult education must reach into the humanities as a resource and must turn itself to the task which is inherent in a democracy, the task of seeing to it that people are whole men rather than half men.

In a world where visible success has become the high god, the sole pursuit of this success results in half men, men so completely absorbed by the externals of life that the inner man, the important half of man, is left to wither. Development of half men in tremendous numbers is the calculated aim of communism. The Marxian dreams have degenerated into an intellectual concept of

NOTE: Address delivered to American Association of University Women at Yellow Springs, Ohio, March 26, 1955.

a race completely absorbed in the externals of life, freed of the restraining handicaps of the humanities and the moral and ethical strictures they place upon the mind.

The world revolution is deeper than a material world being turned upside down. It is the people of the world being turned inside out. It is the fight between the outer man and the inner man. It is a struggle in which one side seeks to control the mind, the other to set it free. And it must be waged everywhere, here in America as well as in Russia. The fight will not be won with H-Bombs and guided missiles; superiority in such a fight may merely preserve our bodies for a while. It will be won in men's hearts, where understanding has been nurtured by a steady and unceasing process of education, the kind of education which makes men whole.

No one claims that democracy has developed a race of whole men, but democracy, better than any form of government yet devised, furnishes the climate in which whole men may develop, in which men may fulfill their inner reason for being. Education is a bulwark in the fight for the development of the whole man and adult education is one of its strengthening timbers.

Let us not forget that the study of the humanities at whatever intellectual level you wish to choose is inherent in the building of the whole man about whom we have been talking. We are beginning to understand this fully for the first time in terms of the importance of liberal arts colleges. We must now begin to understand that the same necessity exists before college days and long after formal education has ended. The boy or girl who never reaches college must be given the stimulus to continue his education informally, not just to earn a better living but to be a better person. Mental maturity as I have defined it, namely the development of the active, inquiring mind is the great hope for the survival and progress of a democracy. The larger the number of citizenry thus developed, the greater and stronger this hope becomes.

I have said that adult education has rarely gone beyond the words, that it is only now beginning to capture the true spirit and conceptual basis for its importance. But the idea of education as a liberalizing influence and as a lifetime process is catching hold. Listen to what Dr. Lyman Bryson of Columbia says about it:

The ground swell of new energy is mostly below the surface and thus escapes the notice of conventional observers. But in deep layers of living everywhere, notably now in the colleges and villages of the Middle West and fundamentally everywhere, a cultural revolution has begun. It is not like anything known before because it is on such a scale of participation that past standards do not apply. If it succeeds, it will be the creation, by its own members, of a national community in which energy is more and more shifted from material and practical anxieties to the doing of things for the sake of greater human experience. It will be the re-capture, by a whole free people, of the primitive wisdom that industrialism has almost destroyed. In this new phase, wisdom will use industry as the servant of a better life. We shall be doing things for their own sake, which means for the developing experience they give, for the demands they make on personalities for greater power and sensitivity. And it is part of our recovered wisdom to know that we live not to pile up comfort nor ornaments, but for the quality of experience itself.

If we are to accept the idea that to be truly meaningful in building whole men education must be a continuing process, we must at the same time re-examine present methods of education in terms of their ability to plant such a concept permanently in the human mind. It has always been unfortunate that we separate the levels of education so rigidly and that we give to the completion of work at each level such a terminal aspect. This is particularly so in college and university education, for here is the last opportunity to awaken intellectual curiosity and keep it awake. I have felt for a long time that if we expect our men and women of tomorrow to recognize that cultural and vocational pursuits go hand in hand all through life, we must start to instill such ideas from the elementary school level upward. We must do it by constant repetition of these ideas, but we must also do it by making sure that the methods of teaching and the materials are so devised and so arranged that original thinking is encouraged and continuity is assured.

Let us be specific with some examples of what I mean. It has become increasingly apparent that one of the most effective preparations for developing the spirit of inquiry is the development of discussion techniques. Started early in the education of children, these techniques can be made a part of their mental equipment so that it seems completely natural for them to par-

ticipate in the exploration of ideas on a variety of subjects. The stimulation of group activity, the give-and-take of friendly argument and the searching for factual evidence to document discussion—these and other characteristics of this method of teaching will stay with our young people for the rest of their lives if this group type of communication becomes a natural component of daily living. Properly guided and encouraged, such activity can continue long after formal schooling has ended. Adult educators are generally agreed on this, but unfortunately they find all too few people today who have had sufficient experience in discussion to make them effective or comfortable in using such a technique as adults.

Closely paralleling the need for mastery of discussion techniques is a similar need for preparing discussion leaders. Here again adult education suffers because not enough attention has been given in formal schooling to showing students how effective leadership in discussion takes place. It is interesting to note that the most effective cultural adult education programs today find it necessary to precede their offerings of courses in a community with leadership training sessions which are short and highly concentrated at best. Such leadership training should have taken place long before and on a much broader scale.

In order to emphasize the continuity of education in life, we should break away from our highly compartmentalized or "packaged" approach to subject matter. There is no terminal point to the exploration of any area of subject matter unless we so specify and emphasize, which is what we do so frequently and perhaps unwittingly. I should think that every course ought to wind up in such a flurry of unanswered questions and with so many glances at faraway vistas that a never-ending curiosity could be stimulated. This can be done more easily when subject matter is dealt with in broad-gauge style, a method which lends itself admirably to the consideration of the humanities or liberal arts.

There are many things to be said about the responsibility of the community in developing opportunities for continuing education. There are such matters as the coordination of effort within the community so that individual organizations are not overlapping in their purposes and functions. The Cleveland Council on Adult Education is a successful example of such

coordination, drawing for its membership upon representatives of many organizations each of which is performing some sort of adult education function. There are the possibilities of developing a *full* community college concept, a college sponsored by the community and available to all age and intellectual levels as well as to all types of interests. It is conceivable and even desirable that children of elementary school age, for instance, should take work in music, art, handicraft or any other subject matter within such an organizational framework, quite apart from their regular school work. In communities where colleges and universities already exist, it could well be their responsibility to assume leadership in creating the community college. Such a program is at least partially under way in Chattanooga, Tennessee. But the community itself can assume such leadership, making fuller use of existing public school facilities or creating new ones. York, Pennsylvania has been contemplating this step for some time now.

Among the advantages of community colleges developed along the lines I have described are those of breaking down the artificial barriers which exist today between formal education and adulthood. A center for educational and cultural pursuits can be created with which the citizen can identify himself all through life. The boy or girl who has terminated schooling at the eighth grade or after high school, the married woman whose children are grown up and who suddenly feels a great lack of purpose in her life, the men and women over 65 who have retired from their work and are desperately in need of new interests, the college or university graduate who needs to continue his intellectual development at the same time as he moves ahead in his chosen profession—all these and others could find hours of mental stimulation in a community college. The YMCA and YWCA are examples of organizations which have tried to grapple with some of these problems and their work is highly commendable. But more breadth and depth are necessary, which the community itself ought to assure, either by itself or with the help of a nearby college or university.

It may seem to you that I am placing undue stress upon the local community in this connection. But observation and experience have convinced me that the only way the concept of continuing education will develop in this country is at the grass-roots

level. There can be no national and sometimes not even a regional pattern. Within a loose framework of organization each community will have to work out its own plan and its own needs as to subject matter and techniques. The work of the Fund for Adult Education in what is generally known as the Test Cities Project attests to this fact. In this project it has been reasonably well established that the survival and progress of an adult education program are dependent in great measure upon the strength of the grass-roots approach. The local community must understand the need, must take initiative in fulfilling that need and must build its program to adapt to the local environment and citizenry. Otherwise the program will languish and die.

The college or university is as much or more concerned than anyone else about the concept of continuing education in our society. This is true for a variety of reasons. In the first place, it is inevitably the cultural center of the community in which it lives and must therefore assume some direct responsibility for stimulating intellectual growth in the community. It is not enough for the college merely to feel that its presence as an institution and the presence of its faculty as residents in the community are going to provide all the stimuli necessary. Instead it must initiate direct efforts to provide cultural opportunities along many lines. At the same time, it must be careful to remember that such efforts are geared to the needs and desires of the community and not the predilections of the college.

Another reason for a college's concern about continuing education is its own graduates. Everyone takes great pains to point out that a college education is only the introduction to learning, but no one does very much to stimulate the graduate to continued intellectual activity. The assumption is that he has been sufficiently stimulated to go the rest of the way alone. Facts do not appear to bear out this assumption. It is increasingly apparent that the college graduate needs guidance in future intellectual pursuits even if it be no more than a constant reminder of new knowledge and ideas waiting for him to explore them. Instead the conventional contacts between colleges and their graduates are usually in terms of athletic activities, fund raising or student recruitment. It seems as though the college ought to be capable of something more.

I wonder what would happen, for example, if students were enrolled in college not for four or five years but for fifteen or

twenty. They would still receive their diplomas of achievement at the normal time, but it would continue to be the college's responsibility to give guidance to their future cultural activities. Do you visualize, as a graduate, what value there would be in regular bulletins describing cultural opportunities in your geographic area recommending and reviewing books, indicating significant trends in the contemporary scene? Or do you visualize being able to turn to the college for critical analyses and help on creative work done independently after graduation? Or still again, do you visualize the possibility of having members of the faculty periodically visit metropolitan centers near your home to hold seminars in their subject areas? Such approaches do no seem to me beyond the realm of possibility and I should like to see them tried out someday. Would this not be another way to erase the present lines of demarcation between formal and informal learning and to emphasize the continuing nature of education?

One can rarely hear or read a public statement today which does not say that America stands on a threshold or at a crossroad. These words have taken on the guise of triteness which is fair game for the professional and amateur satirists. Yet the fact that they can be repeated so often is a reflection of one of the wonderful qualities of America. For they carry with them the implications that we are still a growing and pioneering nation, that we have choices, that we are free men with alternatives to explore and individual destinies to mold. The methods and the solutions lie in our own hands, not in those of a government. We do not have to wait to be told what "line" to follow, whether it be the "line" of coalition or temporary cooperation or division; nor need we worry that the "line" will suddenly change and we shall have to back-pedal furiously while awaiting further orders. We need only assure ourselves constantly that we are dealers in the truth and that we search for the truth wherever the wisdom of the ages indicates that it exists and is known. We need only assure ourselves that we are concerned with the creation of whole men—not half men—men whose acquisition of knowledge makes them more considerate and kindly toward their fellow mortals the world over and strengthens their belief in and reverence of a divine power. Education, continuing education, education as a life-time process, is the way toward such creation.

TOWARD AN IMPROVED LIBERAL ARTS CURRICULUM

PERRY EPLER GRESHAM

PRESIDENT, BETHANY COLLEGE, WEST VIRGINIA

AMONG the most cherished traditions of Bethany College is its strong emphasis upon high scholarship in the liberal arts. The program of study has always tended in this direction from the days of Alexander Campbell who gave personal attention to the course offerings for the first class in 1840. In the long history there have been several occasions when specific needs involved a few courses which were strictly vocational. For some time there was a department of agriculture. The liberal arts interest, however, appears to have recalled the curriculum to the broad general emphasis which prepares a person for life regardless of his vocational decisions. Preliminary patterns of study for law, medicine, education, engineering, business, the ministry, etc. have always been aimed at personal enrichment in various fields as well as specific prerequisites to technical training, in order that the Bethany graduate could face life with some command of literature, science, music, social science, religion and philosophy.

With the new interest in general education which is currently engaging the attention of thoughtful academic leaders, the administration and faculty of Bethany College have undertaken a program for the preparation of a truly liberal arts curriculum which will structure the four-year college studies toward producing a graduate who knows something about everything which our culture honors and a great deal about the particular area in which his studies concentrate.

Instead of formulating a plan to superimpose upon faculty and students, the program began with a series of conversations at the level of intellectual encounter. Once each month the entire faculty assembles at old Pendleton Heights, the President's home, for coffee at 7 o'clock. At 7:30 a selected department head reads a paper on the impact of his subject in a liberal arts curriculum. A free debate follows until 9:30, at which time interest turns to informal fellowship.

After a year of such conversations veteran Academic Dean Bernal R. Weimer appointed five able faculty members to serve

as a curriculum committee. Out of the interplay of careful deliberation this committee formulated a general questionnaire to all the faculty, which brings together the best thought of the entire teaching staff on the structure of a liberal arts curriculum appropriate to the purposes, the history and the context of this fortunately endowed, church-related, private college.

The faculty was convened this autumn for a two-day workshop which gave attention to the obvious need for the integration of certain curricular areas in order that a student could encompass more in his four-year experience than proliferated, discrete courses could afford. The two areas selected for the workshop were social science and the humanities. Consultant for the discussion on the humanities, including literature and the fine arts, was Doctor Charles La Clair, who serves as chairman of the successful program at Pennsylvania College for Women.* Doctor Wayne Merrick of Allegheny College was outside consultant for the social science area, which included history, economics, political science and sociology.

In preparation for the workshop the committee invited Doctor Stanton C. Crawford, Dean of the College of Arts and Sciences at the University of Pittsburgh and a graduate of Bethany, along with Dean Putnam Jones, his colleague in the new core curriculum at that institution, to present the basic concept and pattern of their approach to the liberal arts.

As the result of quiet cultivation and careful thought on the part of each member of the teaching staff, the new curriculum is beginning to evolve as indigenous to this particular institution, with the advantage of careful comparison with the best efforts of other institutions that have wrestled with the problems of what a young person should learn in his four college years.

Colloquium continues each month with an intensified attention to the curricular integration of studies in such a way as to afford maximum accomplishment for a student in the brief time at his command. Appropriate committees made up of experts in respective departments are at work on syllabi.

The entire faculty feels a sense of accomplishment as well as pleasure in the intellectual companionship which the mutual enterprise affords.

* Now Chatham College.

THE CLASSICS, THE LIBERAL ARTS AND THE MARKET PLACE

RICHARD D. WEIGLE

PRESIDENT, ST. JOHN'S COLLEGE (MARYLAND)

IT is 1855. We of today shall join for the moment that small band of men and women who have just completed the one-room district school that is to become Berea College. We share as best each of us can the religious fervor and the sense of mission which dominate the Reverend John G. Fee, the guiding spirit in our enterprise. We are preoccupied with our own affairs in these mountains and yet we cannot shut out the problems of the young nation of which we are a part—a nation not yet four score years of age.

Franklin Pierce of New Hampshire is in the presidency. He is a Democrat but the party is already sorely torn over the issue of slavery, which indeed is the very cause of Mr. Fee's invitation from Cassius Clay to come to Kentucky. The Missouri Compromise has been upset by the Kansas-Nebraska Act of last year, and two rival groups of citizens are seeking to organize the Kansas Territory, one pro-slavery and the other free-soil. It is not clear whether the issue of slavery in this country can be peacefully resolved.

Abroad a useless war is being waged in the Crimea, as Russian designs on the Straits are opposed by Turkey, allied with France and England. Czar Nicholas has just died and has been succeeded by his son Alexander. The war drags on with heavy suffering and losses on both sides. For us European war again means interference with our rights as neutrals on the high seas, and a goodly portion of President Pierce's Annual Message has been devoted to this problem. After all our maritime commerce has just caught up with Britain, though our navy is one tenth her size.

Vaguely we are aware of new parts of the world and of our relationships with them. There is a place called Japan recently opened by Admiral Perry. A treaty of commerce and friendship now awaits Senate ratification. Then too we hear reports of a

NOTE: Address given at the Centennial of Berea College, Berea, Kentucky, April 30, 1955.

proposal to annex the Sandwich Islands somewhere in the Pacific. Apparently our Commissioner Gregg has negotiated some sort of an agreement with King Kamehameha.

But these are matters far less pressing than the problems of conquering a continent and pushing westward. The Panama Railway has just been opened to hasten the journey of those still seeking the gold of California. Apparently the hapless Indian is still a force to be reckoned with as the frontier recedes. Jefferson Davis, Secretary of War, reports that \$30,000,000 has been expended over the past 22 years to suppress the Indians and asks for money to bring the armed forces from 10,000 men up to an authorized strength of 14,000 to handle this menace. The President concurs and speaks of "outrages of the most revolting character perpetrated" upon emigrant families in Oregon and California.

Fortunately finance presents no difficulties. The President notes that expenditures for the last fiscal year amounted to only 51 millions of dollars as compared with income of 73 millions. In fact the public debt has just been reduced by 24 millions to a round figure of 44 millions, and the fear of excess revenue in the year ahead brings the recommendation that customs duties be reduced!

These are our problems of 1855. A new school in Kentucky? Yes, but also slavery, war, neutral rights, Indians, politics, cholera, commerce and finance. To these men, as to men of every generation, contemporary problems seemed of unparalleled magnitude and urgency.

But it is 1955, and this generation is likewise confronted with seemingly insoluble problems, problems of immense gravity: Shall the United States fight to defend the islands of Matsu and Quemoy? How can this country aid the Japanese in achieving a viable economy? Can a united Germany or a united Korea be attained? Is co-existence with the Soviet Union possible without armed conflict? What of nuclear weapons? How can they be controlled? How can atomic energy be harnessed to peaceful uses? How can the effectiveness of the United Nations be increased? To what extent should the Federal Government undertake non-governmental functions; in the field of power, for instance? Should labor receive a guaranteed annual wage? How is integra-

tion to be accomplished in our schools and our national life? What about corruption in government? How does one combat public apathy in elections of government officials? Is not the pressure toward conformity in thought a dangerous development for a democracy? How does one finance the ever-growing governmental structure with its necessary services to the people? What positive program can be undertaken to combat crime and especially juvenile delinquency? Should farmers, or any other group in the nation's population, be guaranteed a certain minimum income?

These are the practical everyday problems with which we as citizens are living. The question which concerns so many of us today is the relationship of education, particularly of higher education, to these problems. An obvious answer is to incorporate into the curriculum courses on the United Nations, or labor, or juvenile delinquency, or Japanese problems, or peaceful uses of atomic energy, or government finance. But no future citizen will ever have the time or energy to accomplish such a Herculean task. Nor am I at all convinced that such a program would even be desirable. Let me propose an alternative. Let me suggest this morning that the classics can make a significant and even necessary contribution to the solution of most of these contemporary practical problems which I have just detailed.

But what is a classic? I shall define it as a great and enduring book or document. It is not necessarily of great age or of any age nor is it written in any particular language. The chief criterion is that the author have something important and enduring to say, that he seek within his human limitations to answer an unanswerable question about man and his fellows, man and his universe, man and his God. The classic then is a teacher in the finest sense of the word, for the author presents to the reader the fruit of his thought and reflection upon some significant theme of human experience.

At St. John's College in Annapolis, Maryland, these books have become the primary teachers in a college curriculum. True, they are teachers without tenure, for the list of books changes from year to year as experience measures a classic's usefulness for the learning process. At St. John's there are other criteria as well. The book must be a masterpiece in the liberal arts, those intellec-

tual skills and habits which the student is seeking to acquire. The book must also be a work of fine art, possessing "a clarity and grace that tempt the mind of a reader to yield willingly to the discipline of its logic and to explore the intricacies of its thought." Furthermore the book must lend itself to many possible interpretations on different levels of understanding. It is not ambiguous but, rather, challenging and provocative.

Most of the practical political, economic, social, religious and scientific problems with which we live have tremendously important roots in our intellectual heritage. Most have confronted men before in perhaps a somewhat different context and form. Most have been thought about and discussed by great thinkers in the continuing conversation that is our Western tradition. Essentially most problems tend to fall into five categories: nature and the structure of the universe; God and the supernatural; man and the concept of good and evil; the state and society; education.

Let us illustrate the usefulness of the classics by taking a single example and discovering something of the great conversation in men's minds that will help to clarify basic issues. Let us take the problem of international communism and the cold war. To understand and therefore to cope intelligently with Soviet aims and purposes, one needs to see the communist position in relation to the whole gamut of human thinking in the fields of government, economics and reason, to say nothing of religion.

First as to government, let us ask the question as to what is the best state? Plato and Aristotle, Montesquieu and Mill all wrestled with this problem, trying to discover how a good or a just state is to be judged and what the origins and ends of a government are. These and other thinkers concerned themselves with tyranny—in the words of John Locke, "the exercise of power beyond right, which nobody can have a right to." Power is essential in any government. The question is whether such use of power is legally authorized. It is most illuminating to read Plato's references to a tyrant and to compare practices described in the eighth book of the Republic with totalitarian methods and propaganda of the mid-twentieth century. Plato writes of the tyrant:

... having a mob entirely at his disposal, he is not restrained from shedding the blood of kinsmen; by the favorite method

of false accusation he brings them into court and murders them . . . ; some he kills and others he banishes, at the same time hinting at the abolition of debts and partition of lands.

The tyrant, he says, undertakes foreign wars for diversion and levels heavy taxes against the people so that they will constantly be busy with the pressing necessity of their daily livelihood.

Or let us read Aristotle's prescription for the tyrant, as set forth in the fifth book of the *Polities*:

"The tyrant should lop off those who are too high; he must put to death men of spirit."

He should "impoverish his subjects."

"He must prohibit literary assemblies or other meetings for discussion."

He "should also endeavor to know what each of his subjects says or does, and should employ spies . . . ; for the fear of informers prevents people from speaking their minds. . . ."

This in turn suggests Machiavelli and his advice to the prince that it is safer to be feared than loved, that a prince should perform such cruel acts as may be necessary to maintain himself, and that deception and faithlessness are justified. Let us recall in passing that it was Machiavelli's Prince which Hitler was said to have by his bed.

At this point Thomas Hobbes enters the conversation to excuse the dictator, stating that the sovereign, whoever he be, "is not subject to the civil laws. For having the power to make and repeal laws, he may when he pleases, free himself from that subjection by repealing those laws that trouble him." With this St. Thomas Aquinas seems to agree except that he stresses the reciprocal character of the relationship between sovereign and subject. For Thomas then government is constitutional in character. This suggests John Locke's fundamental principle of consent: that "men being . . . by nature all free, equal and independent, no one can be put out of this estate and subjected to the political power of another without his own consent." Here we recognize an underlying principle of the Declaration of Independence, that governments must derive "their just powers from the consent of the governed."

For Marx and Engels there is, on the other hand, a denial of the basic need for government. The individual has no natural right which he gives up by his consent. Instead the Communists look

forward to a continuing class struggle which will culminate in the classless society. With the end of the revolution and its attendant fighting, government can be dispensed with, for it will no longer be a need of man. This indeed sounds like strange doctrine from men whose followers have centralized and strengthened government and have so consistently followed the path of tyranny and suppression.

In the field of economics our great conversation becomes largely a dialogue between Adam Smith, author of "The Wealth of Nations" and Karl Marx, author of "Capital." Writes Smith:

In exchanging the complete manufacture either for money, for labor, or for other goods, over and above what may be sufficient to pay the price of the materials, and the wages of the workmen, something must be given for the profits of the undertaker of the work who hazards his stock in this adventure. The value which the workmen add to the materials, therefore, resolves itself in this case into two parts, of which the one pays their wages, the other the profits of their employer upon the whole stock of materials and wages which he advanced. He could have no interest to employ them, unless he expected from the sale of their work something more than what was sufficient to replace his stock to him; and he could have no interest to employ a great stock rather than a small one, unless his profits were to bear some proportion to the extent of his stock.

It is just this surplus value of labor which Marx considered the unearned increment due the laborer and not the entrepreneur. For Marx the problem then becomes one of remedying what he considered the inequitable distribution of goods in the world. Marx would draw a distinction between consumer goods and the means of production. He would allow private property in the former, but would transfer capitalist property to public ownership. The program which he outlines eliminates the right of inheritance, provides a heavy progressive income tax, removes private property in lands, centralizes credit in a monopolistic state bank and nationalizes transport and communications. It also provides that all men are equally liable to labor for the state.

At this point we must recall that passage from the Acts of the Apostles which recounts that Jesus' disciples in the early days of the Christian Church had all things in common. Plato felt that common property among his guardians, even to the extent of com-

mon wives and children, would eliminate personal rivalries and dissensions. He expected that, thus freed from personal ambition, they would work for the common good. Aristotle had little use for this notion. He believed that property should be "as a general rule private; for, when everyone has a distinct interest, men will not complain of one another, and they will make more progress, because everyone will be attending to his own business." In his opinion, "it is not the possessions but the desires of mankind which need to be equalized, and this is impossible unless a sufficient education is provided by the laws."

Finally, in the field of metaphysics, the Communists would deny the primacy of the mind. The economic determinism which characterizes the writings of Marx and his followers contradicts the emphasis upon the human mind which appears in most of the great conversation. In the words of the Communist Manifesto, "What else does the history of ideas prove than that intellectual production changes its character in proportion as material production is changed?" Can and does man through his reason change his state in this world, or is his every action dictated by some inexorable force which he cannot in the last analysis resist? Is religion the opiate of the people, or do we believe the Bible with its emphasis upon the value of each individual human being?

Is Aristotle right when he states that mind is that in the soul "whereby the soul thinks and judges"? Or can one subscribe to Aquinas' position that the human intellect "is in potentiality to things intelligible, and is at first like a clean tablet on which nothing is written, as the Philosopher says? This is made clear from the fact that at first we are only in potentiality towards understanding, and afterwards we are made to understand actually." Still another concept is that of Spinoza who states that "The human mind is a part of the infinite intellect of God, and therefore, when we say that the human mind perceives this or that thing, we say nothing less than that God has this or that idea."

But where for the communist is the critical faculty of judging, of determining right from wrong, good from evil? The Communist Manifesto itself declares: "Communism abolishes eternal truths, it abolishes all religion and all morality." How can mind function when it must conform to a party line and when aberration is punishable with Siberia? In the words of Immanuel Kant,

it is "absurd to expect to be enlightened by Reason and at the same time to prescribe to her what side of the question she must adopt."

Here too lies the problem of the free discussion of ideas to enable Reason to make intelligent choices and to aid man in arriving at the truth. Various positions are taken in the great conversation on this issue. In Herodotus' History, for example, none dared speak out against Xerxes' plan to carry the Persian War into Greece until Artabanus, uncle of the King, raised objection:

It is impossible, if no more than one opinion is uttered to make choice of the best: a man is forced then to follow whatever advice may have been given him; but if opposite speeches are delivered, then choice can be exercised.

In similar vein, Thucydides records Pericles saying in his famous funeral oration:

Instead of looking on discussion as a stumbling block in the way of action, we (Athenians) think it an indispensable preliminary to any wise action at all.

Not all thinkers trust the mind, however, and therefore they question the desirability of allowing it free rein. Montaigne calls it "a wandering, dangerous and temerarious tool," prone to "lash out into license of opinions and manners."

Truly, there are few souls so regular, firm and well descended, that are to be trusted with their own conduct, and that can, with moderation and without temerity, sail in the liberty of their own judgments, beyond the common and received opinions: 'tis more expedient to put them under pupilage.

Thomas Hobbes considers it a sovereign right of a state "to be judge of what opinions and doctrines are averse, and what conduceing to peace; and consequently, on what occasions, how far, and what men are to be trusted withal in speaking to multitudes of people; and who shall examine the doctrines of all books before they be published."

With this Dr. Samuel Johnson would heartily agree. Every society, in his opinion "has a good right to prohibit the propagation of opinions which have a dangerous tendency." The individual right to think as one pleases he recognizes, but "no member of

a society has a right to *teach* (that is, to publicly expound) any doctrine contrary to what the society holds to be true."

Quite an opposite position is taken by John Stuart Mill in his famous essay "On Liberty":

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. . . . But the peculiar evil of silencing the expression of an opinion is, that it is robbing the human race, posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.

In the enforced conformity of thought which communism demands, the issue of the freedom of the mind is clearly joined. It seems but the part of wisdom to support Kant in opposing dogmatism in the training of young minds, and to insist instead upon their "thorough training in the critical investigation of pure reason."

So in all too cursory a fashion we have explored together some of the ideas which have found expression in men's minds over the centuries and which afford a clearer understanding of the issues with which present-day international communism confronts us. Classics like Plato, Aristotle, the Bible, Herodotus, Thucydides, Machiavelli, Hobbes, Montaigne, Locke, the Declaration of Independence, Marx and Kant better enable us to comprehend the tenets of communism and the points of its fundamental divergence from other political philosophies and systems, especially our own. Firsthand knowledge of the works of these thinkers is far superior to secondary explication. Reading of the classics brings new appreciation of one's own tradition and a reaffirmation of previously unexamined beliefs and opinions, now for the first time made meaningful.

The classics then contribute importantly to the political activity and the practical events of the market place by increasing knowledge and understanding. Where once only the favored few were in the position of governing, now we are all, as citizens of this

Republic, both ruled and rulers. It is our bounden duty to broaden both our knowledge and our understanding to the end that choices may be intelligently arrived at. This is of course one of the great tasks of education. The very survival of the Republic depends upon how well we succeed in that task.

But knowledge alone will not suffice. From the reading and discussion of the classics man must gain skills—skills of the mind which he can apply to all facets of his living. If the classics are truly great teachers they will sharpen a man's reasoning faculties, stimulate his critical curiosity, strengthen his powers of communication, afford him ground for analytical exercise, stretch his imagination and mature his judgments. It is indeed the genius of the classics to produce just such effects upon their readers.

These skills are the intellectual skills or arts which we first begin to develop in the reading, writing and reckoning of our early grade school years. They are what we call the liberal skills or liberal arts, to distinguish them from the practical skills or arts of living or making a living, on the one hand, and from the fine arts or skills of high creative activity on the other. Every man must practice them in greater or less degree. The degree is itself the measure of one's being a man.

We call such arts or skills liberal because of their singular liberating quality. They free the mind from ignorance, prejudice and superstition. They do more than that. They free the mind to serve man more effectively in whatever he has to do. The mind thus becomes an instrument or tool which man can bring to bear upon all his problems, whether in the market place, the church or the home.

It is the primary responsibility of the college to develop these liberal arts or skills in its students. Many colleges are called liberal arts colleges for just this reason. To abandon this birthright is to break faith with the student, who in his immaturity may confuse subject matters with skills and grades with understandings. To separate the student from the classics is not only to deny him his heritage, it is to stunt his growth in the liberal skills of thinking, communicating, analyzing and judging.

But knowledge and skills will still not suffice. From the reading and discussion of the classics man can and must gain direction and motivation for his living. As he reads and ponders the clas-

sics he begins to find for himself the philosophy that will prove most satisfying and helpful to him. In the experiences and reflections of a Job or a Paul, an Augustine or a Thomas, a Luther or a Calvin he may gain new insights to aid in the crystallization of his own future way of life. Goals and ambitions begin to fall into perspective as he reads and discusses with his fellows the contributions of great thinkers on law and justice, war and peace, fame and wealth, good and evil.

This is no easy task. Every man must work out his own answers to questions of God and man and nature, indeed of life itself. No better opportunity ever presents itself to embark upon this quest than the four years of leisure which society bequeaths to every college student. He may find the assignment beyond his powers. To try and fail is forgivable. To shun the task entirely is to condemn oneself to shallow living and purposelessness. The challenge is clear. The classics themselves contain the challenge.

Here then are the pressing problems of the market place. Here are the great teachers, the classics. Here are the liberal arts. Here are the men upon whom we must depend—men who possess broad knowledge and understanding; men who can think imaginatively, speak clearly and choose well; men whose lives have meaning and purpose. These are the men whom Berea College, and indeed all colleges, must continue to seek to educate.

FRESHMAN ENGLISH AND THE ENROLMENT BULGE

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THOUGH often treated as a red-headed stepchild, freshman composition and rhetoric, as everyone knows, is one of the most important courses in the curriculum. It usually has the support of teachers of other subjects than English, if only because they are harassed by the fact that their students no longer seem able to read textbooks or, without breaking all the rules in the old Woolley and Scott, to write tests and papers. Thus freshman English is one of the very few courses that continue to be required of nearly all students. In most institutions it is one of the largest courses.

Though not ordinarily taught by the most highly paid of English teachers, freshman English is a rather expensive course because of an assumption almost always made about it—that it ought to be given in quite small sections. It is not my purpose here or elsewhere to challenge this assumption, which I personally would like to make for nearly all subjects, but I do purpose to give an account of an experiment I have been privileged to conduct, which tried to teach freshman English without benefit of this assumption.

In the face of rising enrolments, which will no doubt continue for some time to be heaviest in the freshman class, what are we to do for teachers? Institutions rich enough should do what some apparently are doing—recruit now for future need as many bright young teachers as possible. State-supported institutions that depend upon appropriations based on enrolment in a previous year, however, are not financially able to follow this wise course. So long as each year's enrolment is larger than the last, such institutions will be confronted by a very grave problem. They must either hire more teachers for less money—and this may lower the quality of instruction since it probably means increasing the proportion of elementary work taught by comparatively inexperienced teachers, such as part-time instructors, teaching fellows and student assistants—or they must find ways

of increasing the efficiency of their present staff and the utilization of their instructional facilities.

The foregoing alternatives are not mutually exclusive, for both have helped to shape the new experimental program in freshman English at the University of Texas. Following World War II, that institution suffered its full share of growing pains; it was able to find someone to meet its round-the-clock classes only by appointing as temporary instructors people who did not possess the qualifications usually required of members of a university faculty. It is anxious not to find itself in a similar position in 1960 or 1965; thus its willingness to experiment.

Would it be possible and desirable, we asked, to teach freshman English by a modification of the lecture-laboratory method successfully used in basic science courses? Would not the large-lecture-section plan permit increasing the proportion of comparatively inexperienced teachers assigned to the course without the loss in effectiveness experienced from such an increase in 1946? If, as seems likely, the next decade will compel the use of more inexperienced teachers, would not such a system permit the development of facilities for on-the-job training of teachers of freshman English? Would it perhaps increase efficiency so that the present staff and facilities would be able to accommodate more students than they can now accommodate? Would it seriously lower, or possibly rather raise, the effectiveness of instruction? These have been among the more important questions to which the Texas experiment is attempting to find answers.

The experiment is still in progress, but its results in its first year are such that it seems to deserve trial, if only for corroboration, by other institutions. If repetitions at Texas or elsewhere prove the results reliable, this plan may offer a solution to difficult problems confronting many colleges.

Freshman English at the University of Texas is a businesslike service course, attempting to train the student in the reading and writing of expository and argumentative prose such as he needs to command if he is successfully to pursue his other studies. For better or worse, it is as un-belletristic as an English course can get. For this reason it may be better adapted to the criteria selected for evaluating the experimental program than more literary freshman-English courses.

Since the Texas course deals primarily with grammatical usage, punctuation and mechanics, with reading speed and comprehension and with composition, we agreed at the outset to measure the effectiveness of the experimental program by a comparison of the net gains between pre-course and post-course tests in these activities made by students in the experimental and regular programs. For grammatical usage, punctuation and mechanics, we used the American Council on Education Cooperative Achievement Test, English A, "Mechanics of Expression." For reading, we used the Council Test, C 2, "Reading Comprehension." For composition, in which objective measurement is difficult if not impossible, we used a pre-course and post-course uniform theme, graded by a panel of two teachers who did not teach the students whose papers they read. It was recognized that freshman English has or ought to have certain broadly cultural and liberally-educative values that are not measured by these criteria; but these values, we felt, could not well be measured by any workable criteria; and it was not thought that in imparting them the experimental program would need to be any less effective than the conventional program.

It was recognized, further, that certain variables in this study could not well be controlled. The teacher factor could have been controlled only had I been able myself to do the lecturing and teaching of all five laboratory sections of the experimental program and at the same time teach five conventional sections. Since my administration wished me to live to tell the tale at the end of the experiment, it did not sacrifice me on the altar of scientific perfection. We decided to assume that one experienced teacher plus five comparatively inexperienced laboratory assistants would give the staff of the experimental program a teaching skill approximately equal to that of our average teacher of conventional sections. This seemed as fair an assumption to make as any, but of course it has not been tested.

Although the groups whose progress we measured came from the same segment—the middle—of our entering class in ability in English and in scholastic proficiency in general, as determined by various tests given in our orientation program, we recognized that the groups might through sampling errors represent different initial abilities. To guard against this source of possible error

we used the method of matched pairs. Since our freshman class was quite large, I was able to find for most of the 120 students who finished the experimental program a student in the conventional program with equivalent performance on the linguistic portion of the ACE Psychological Examination, on English A, and on the CIA Reading Test. Thus it was possible to compare gains of groups of known equal abilities and, on an individual basis, gains of one student with those of his match.

The heart of the experimental program was its use of the lecture-laboratory plan. Eighteen of the 45 class periods were devoted to lectures on the principles of reading and writing. Some of the topics were "What Freshman English Is All About," "What a Theme Is and Isn't," "The Verb and You," "How to Choose the Right Word," "How to Tell What's So and What Isn't," and "How to Take Discussion Quizzes and Examinations." All of these lectures were illustrated, with approximately 900 2×2 colored slides which were developed for this purpose. In addition, seven black-and-white sound training films were exhibited. Although such aids could be employed in a conventional small section, they are unlikely to be used there and they are most conveniently and efficiently used in a large section.

The large-section plan no doubt made for better prepared and more carefully planned lectures too than are usual in freshman English. Because of the comparatively slight relevance of the graduate study of English—with its specialization in a small area of literary history—to the subject matter a beginning teacher of English is called upon to teach, many student-teachers are poorly prepared to teach freshman English. Torn between their desires to advance toward a degree and to earn their salary, many student-teachers understandably find it hard to obtain time enough to prepare their freshman classwork properly. Even experienced teachers are likely to slight this course because the material is easy for them and because freshman classes are likely not to expect much from them as lecturers. The lecturer to a very large class however is likely to be stimulated to make a more thorough preparation. Having my teaching load cut in half to permit my developing and directing this program, I was able to make each lecture as effective as I personally could make a lecture in the time at my disposal. Now that the aids have been developed, the task of the lecturer will not be so time-consuming

The principal purpose of the laboratory periods was to provide opportunity for applying what was taught in the lectures. Laboratory sessions were devoted to drills, tests, class themes and discussion of readings. An undesirable consequence of the large-lecture plan is of course a reduction of personal contact between lecturer and student. By way of compensation, laboratory periods spent more time than the usual class in discussion and were intentionally quite informal. Laboratory assistants graded the students' themes and held the frequent conferences which have come to be standard practice in teaching this subject. As director of the program, I frequently attended laboratory sessions and reviewed the theme-grading of the laboratory assistants. In staff meetings and individual conferences, I was able not only to standardize instruction among the various sections but to provide on-the-job training for teachers.

Minor aspects of the experimental program were devices which we developed for training in specific skills. In composition, an attempt was made, through the use of a heading sheet for themes and a chart summarizing errors made throughout the term, to motivate the student to improve his composition by concentrating his attention on the relatively small number of weaknesses characteristic of his particular writing. In punctuation, effort was made to get the student to approach the subject from the point of view of grammatical constructions. In reading, an attempt was made to apply in freshman English the principles of reading improvement taught and practiced by the reading clinics of psychology departments. It is still customary to have reading taught by English teachers, nothing in whose preparation ordinarily acquaints them with the most elementary principles of reading improvement. Little wonder then that freshman English ordinarily makes little change in the student's ability to read.

Admitting that the experiment was imperfectly controlled and that insufficient attention has been paid to such peripheral factors as the novelty of the experiment and the director's desire that the program should succeed, we found the results of the program during its first semester quite impressive. The experimental section was superior to the conventional sections, with a difference statistically significant in gains in grammatical usage, punctuation and mechanics, the mean gain in the former being 9.0 scaled-score points on the English A test, in the latter, 7.3

scaled-score points (cf. a gain for 74,000 students in 140 colleges of less than one point in one semester of the freshman year). This test was used as a part of our uniform final examination in this course. If the effectiveness of instruction can be measured by the percentage of students it enables to pass a course, the experimental program appears to have been considerably more effective than the conventional program in teaching these skills. Between pre-course and post-course tests, the percentage of F marks in the experimental section changed from 56 to 9; in the conventional program, from 55 to 20.

In reading, the experimental program was shown by most of the measures used to be equal in effectiveness to the conventional program rather than superior; and both programs were shown to be much less effective in the teaching of reading than in the teaching of grammatical usage, etc. By the measure of matched-pair groups, the experimental program showed a pre-course failure rate in reading of 12.9%, a post-course failure rate of 9.9%; while the conventional program showed pre-course and post-course failure rates respectively of 14.1% and 11.3%. This superiority of the experimental program is so slight as to be without statistical significance.

The problem of securing reliable grades in composition, even when papers are graded by panels, is of course tremendously difficult. When the grades given by all panels were considered, the experimental section showed a mean gain for the semester of 5.0% compared to 3.6% for the conventional sections. This difference, near the 5% level of probability, is likely to have statistical significance. Statistical analysis of all the grades involved showed that the panels were not able to achieve anything like statistical reliability in their grading. If the five most lenient and the five most severe panels are not counted, the superiority of the experimental over the conventional sections in the teaching of composition, shown by mean gains of 6.2% and 3.0% respectively, is more apparent.

That the foregoing conclusions are justified is further supported by the failure rates of the experimental and conventional sections in the uniform final examination. In all the conventional sections, the mean failure rate was 9.4% on the examination as a whole. In the experimental section the mean failure rate was

6.6%. Thus we feel that the experimental program in its first semester proved to be slightly more effective than the conventional program in imparting the skills which are the business of our freshman-English course. The results for the second semester have not been fully studied, but it is not too early to say that they are comparable.

We recognized however that, no matter how effective it may be, this method of teaching freshman English can have little utility unless it is acceptable to the teaching staff and to the students. Unless they are fully assured that it will not put them out of their jobs, teachers will be inclined to oppose it. If they can be shown that it is adopted as an emergency measure, many of them will be willing to employ it. Laboratory assistants will accept it more readily if their assignment is differentiated in its title from other teaching assignments given to student-teachers; for why should some have close supervision while others are given almost complete freedom? A way out here would be to require service as a laboratory assistant of all inexperienced teachers before assignment to full responsibility for a conventional section.

Student response to the program, on the other hand, was most favorable; and student morale was very high. Sixty-three per cent of those responding to the anonymous, mailed questionnaire found the course one of the two most satisfactory and effectively taught courses in their schedule. Eighty-four per cent of those replying stated that if they had the choice to make again they would elect the experimental rather than the conventional program, which was preferred by only 8% of those replying. Only 10% of those replying felt that the loss of personal contact with the lecturer was unfortunate. Only 4% expressed a preference for conventional classes over the illustrated lectures. Sixty per cent felt that they were better prepared for the final examination than their fellows in conventional sections, and 25% more than they were at least as well prepared as their fellows. In short, this experiment converted, for 150 students, what at the University of Texas is generally regarded as a dull course, thoroughly to be dreaded if not feared, into an interesting course in which most of its students had confidence and took at least some pleasure.

What, if any, future this program may have at Texas or elsewhere remains to be seen. An independent departmental committee has studied it thoroughly and recommended its being continued in 1955-56. It seems to offer a way whereby existing staffs and facilities may accommodate greater numbers of students. One tolerably interesting lecturer and reasonably competent administrator could easily handle, though as a full-time assignment, three or four such groups as I had at Texas last year and still have time for supervising the laboratory assistants and giving them a worth-while internship. It offers a plan for using—as we may all soon have to be using—a higher percentage of inexperienced teachers. If laboratory assistants, who in our program taught two instead of three hours a week, are paid at a lower rate than student-teachers of conventional sections meeting three hours per week, it can offer administrations a lower instructional cost per student than the conventional program. And it can offer, what the graduate schools have thus far failed to offer, training in how to do what the beginning teacher is called upon to do. It can do all these things, further, without any loss, and possibly with some gain, in the effectiveness of instruction. The fairly high initial cost of the program could be recovered in a few semesters.

I am not very happy about what follows because I think that too many college administrators are already fond of of the analogy between education and industry; I certainly don't want to encourage its being drawn more often than it is. Yet, as will doubtless have been observed, the large-section plan makes possible in education the sort of upgrading and downgrading of job activities which have increased economy and efficiency in industry. Certain of the activities of the teacher of freshman English—such as planning a course program, lecturing, developing tests and exercises, etc.—perhaps require the high degree of skill and long experience which we regularly pay for in the salary of a senior staff member, though his preparation as a specialist in a narrow field of literary scholarship hardly fits him for engaging in these activities. Other activities—such as providing drill in elementary principles, marking exercises, holding routine conferences and even the very time-consuming grading of themes—can be carried on effectively, under proper supervision, by less highly skilled and expensive personnel. Such a program as that at Texas

tends to assign the more exacting responsibilities of five or six jobs to one person, the director-lecturer, and to leave their less exacting responsibilities to the laboratory assistants. This is efficient, if efficiency is what is most desired, in the same way that it has proved to be efficient in lowering unit costs in industry.

Believing in the desirability of preserving, even elevating, the professional status of the teacher of freshmen, I would hesitate to recommend this method of conducting a course in freshman composition and reading if I thought it might be widely adopted by ruthless administrators who by it would make slaves out of their freshman-English staffs. On the basis of its effectiveness and potential economies, however, I must recommend it as a way of meeting the emergency we shall soon face, of breasting the oncoming wave of students which may otherwise inundate the teachers of state-supported institutions, I recommend it also as an effective means of training teachers who need just such training and who, owing to the facts of current academic life, fail to get it in their graduate programs. I recommend it, finally, because it makes students like what many of them would otherwise dislike—with corresponding increase in their progress.

THE FACING OF THIS HOUR

ROBERT E. LONG
PRESIDENT, PARK COLLEGE

THE opening convocation of the academic year is traditionally the time to take stock of our academic resources, to set our goals for the months ahead and to gird ourselves for the challenges that lie before us. So accepted has this tradition become that there is always the danger that like all things obvious, this will become just a little trite and for that reason to be merely endured in whatever form it takes. And yet to take for granted even the formalism of this opening stock-taking, with its colorful ceremonial so dear to the academic heart, let alone to overlook its vital content, not only makes our task through the year more difficult—it may indeed spell the difference between success and failure in the common intellectual effort in which we are joined. For most of you know, but some dimly, others more acutely, that the church-related liberal arts college in the United States today is experiencing a time of trial and of difficulty through which only the strong and the inwardly sound will come unscathed. I am passionately devoted to the ideal of the liberal arts college, in its peculiarly American manifestation, and I am as strongly convinced that Park College *has* the inward strengths and the inherent potentialities to come out of this time of trial stronger and finer than ever and to take its place among the leaders of its kind. But these inward strengths can be made manifest, these potentialities can be realized, only if we, as members of this academic community, determine that through our joint effort they *will* be. This is the challenge we face in this hour.

For me especially, taking stock at the outset of my administration and setting the goals which I shall try to achieve is peculiarly important, and I welcome this opportunity to share with you, the other members of our academic community, some of my thoughts as I take over this responsibility. Indeed I consider it my duty to do so, for unless we clearly understand one another, we may find ourselves working at cross purposes and thus but imperfectly moving toward the goals which we hold in common.

NOTE: Address given at the Opening Convocation of the Eighty-first Academic Year of Park College, Parkville, Missouri, September 19, 1955.

First, what do I find here? I find a well-established liberal arts college with an 80-year tradition of service to God and the community, with illustrious names among its graduates, with an outstandingly attractive campus and with the means and resources for its continued growth and service. Perhaps none of you undergraduate members of the Park community is aware of the exceedingly difficult, if not indeed dangerous, period through which your college has recently come. That it has done so, and well, you can thank my predecessor, Dr. Zwingle, who with a singleness of purpose guided Park through the critical period and set its feet upon the upward path, before responding to another call in this most demanding of professions. And you can thank Dean Fleming, who has also left the Park scene, for his unflagging devotion to the Park ideal. I conceive it to be my duty to take up where they have left off and to carry to fulfillment the work which they have so auspiciously begun.

Yet if the situation of Park today is a matter of mutual congratulation, it is far from being a cause for complacent satisfaction. I said a moment ago that we were on an *upward* path. I said also that we are determined to come out of this time of trial and difficulty in the forefront of the small liberal arts colleges. To do this is going to require more impressive human and material resources than we now command, and above all a common dedication to this aim by all of us.

But I go too fast. I seem to call for your dedication to an as yet ill-defined aim; I ask you to strive for a goal not clearly outlined; I seem to seek your support for a program as yet undescribed. Let me then give you a general picture. First, the Trustees and I are not interested in quantity but in quality. We remain convinced that the *small* college, by which we mean the college of 1000 or less, is the most efficient device for passing on the liberal arts content and tradition. There are of course certain hard economic facts in this esoteric and occult science of college administration which, under a given set of circumstances, prescribe an optimum effective size for a small college. That size we have not yet reached, and we intend to grow until we do. But this is no mere pencil and paper operation. No college by merely taking thought can add a cubit to its stature. Growth, if quality is to be maintained, must be based upon sound academic develop-

ment: we must, in terms of the market place, have a product to sell—and this in a highly competitive market. This means the enlargement and strengthening of our already excellent faculty; it means the expansion of our physical plant; at bottom it means more income and more gifts from the alumni and friends of Park College. These are not small matters. But some increase in size is necessary. We intend to make this growth gradually but steadily, as our means allow, because and only because we believe our liberal arts objective will be better served thereby.

Second, the Trustees and the Administration and Faculty are agreed on another equally important aspect of Park College: its Christian orientation and its relationship to the Presbyterian Church. Our objectives here are simply stated and easily understood: we wish to provide at Park a stimulating yet natural religious atmosphere in which every student should have the opportunity by the time he graduates to think through his own relationship to God. This personal adjustment, supplemented by the religious instruction which is part of our curriculum, should allow him to develop a mature personal religion which will stay with him and grow deeper and stronger throughout his life. There is nothing in this which, in the slightest degree, can conflict with our liberal arts objective. Not only is the liberal ideal completely compatible with religious development under the liberal Protestant tradition, but the full realization of either is dependent upon the presence of the other. I have "been around," as they say, enough to have acquired the profound conviction that a people which lacks a sturdy moral fibre, plus dependable spiritual resources, is weak, no matter how great its material resources may for the moment be. This alone, even without the more philosophical justifications of personal belief, makes understandable our continued insistence upon a truly religious atmosphere on the Park campus; an atmosphere devoid, we hope, of the sometimes pleasant and oftentimes stupefying odor of sanctity. It is my intention to make this true religious atmosphere more real and more natural.

Third, there is the Work Methods Program. A work program has been a part of the Park College tradition since the earliest days. Mere tradition however does not ensure its place in the Park College of today, as some of you know from the careful

attention which has been lavished upon the program in the past couple of years and as you will see in the weeks and months ahead. It continues, not as a self-help device in a period in which a decreasing portion of college expenses can be met in this way and in which an increasing portion of the student body has no real need for the income thus derived; it continues rather because of two other considerations: one, there is a significant educational content to any work properly performed; and two, this type of experience is essential if we are to claim that Park offers a well-rounded liberal education to men and women who, in one way or another, will have to make their way in the world. Something like our work methods program exists at a score of other colleges in the United States. We think it should continue to exist here. As yet I am not satisfied that we have so far found the correct formula by which the maximum benefits are to be derived from this program in the context of the new Park toward which we have set our course. I pledge you our continued study and consideration of this problem.

This is neither the time nor the place for an exhaustive discussion of our views on the nature of a liberal arts education. In a formal convocation there are lacking the conditions for a fruitful and frank interchange of ideas on this subject by which alone sound conclusions on so vital a matter can be reached. And yet it is only fair that I lay before you now some of the ideas which I hold on this subject and which, inevitably—unless I can be persuaded they are wrong—will affect each one of you. In my last few words there was an implication which I hope escaped none of my hearers: that I shall always welcome, within the limits of available time, discussions with any of you, faculty and students alike, on educational objectives.

Perhaps these objectives can best be stated in terms of the end product. Thus we can perhaps most profitably ask, what should be the attributes of an educated man or woman? In putting objectives in these terms I do not want to inspire a covey of panic-stricken seniors suddenly to descend upon the Dean for drastic changes in their courses because they fear they are facing a cold world in a semi-educated state. For I doubt that at Park it is possible for a man or woman to go through four years without having acquired, in spite of himself, a reasonable facsimile of an

education. Yet it might not be a bad idea for each undergraduate—and possibly the rest of us too—to indulge in some sort of self-examination; to see how, as an educated man or one going through the process, he stacks up against some such set of standards as these. Here then are the attributes, or some of them at least, of an educated man:

First, he has a good command of the basic skills. The liberally educated person should have the ability to read easily, and with pleasure and understanding, in any but the most technical of fields; to write and speak properly, clearly and effectively in any of the areas of his knowledge (Where, oh where is the lamented study of rhetoric? Does it lurk in our speech departments?). All this, of course, is in his own tongue. If he can acquire a similar facility in another, so much the better, for this will deepen his pleasure and strengthen his capabilities in his own. The liberally educated person should be familiar with the basic arithmetical and mathematical processes and should be able to use them effectively, not only in the abstract, but in their basic geometric, commercial and statistical applications.

Second, he is intellectually curious. This is not merely an undergraduate condition of mind in which a young student eagerly absorbs the factual content of college courses. The factual knowledge is essential, certainly, and it must be accurate. It should represent however the constant search for truth, whether in the field of science, the humanities, social relationships or aesthetics. It is intellectual curiosity which motivates this search for truth and which, in the educated man or woman, is no passing phase of late adolescence but an abiding force. Perhaps this curiosity lies deep within everyone as a native talent, but it must be stimulated and the stimulus it receives from a liberal education should be enduring. The educated man, on leaving the campus of his choice, does not close his books with a bang and coast serenely through life on what he has learned in college. Too many try to; but if he is indeed educated, if he has the full measure of intellectual curioity, his eagerness for self-education will never be fully satisfied.

The gratification of curiosity is ususally most satisfying, but the gratification of truly intellectual curiosity is a serious business. The search for truth which it engenders should blossom into

a capacity for understanding the problems and issues which an educated man must face throughout his life. In my view, this ranges the gamut of human experience, from the physical world as seen in the natural sciences, through the economic, the political and the social, to the moral and metaphysical. A tall order? I don't think so. Not that the educated man need become an expert in all these—he cannot, for that matter. Far from it. If he attains expertise in but one, he will do well. But in none should he be a total stranger. He must be able to make reasonable decisions in all to the degree that they may impinge upon his life. He must be able to exercise intelligently the rights and duties which are his as a member of the hierarchy of communities to which he will belong from the moment he leaves college. Someone has said that the man educated for effective democracy is the man who prefers the better because he understands the worse. This he cannot do if he is ignorant and can do only lamely if he has too closely specialized. John Stuart Mill put it this way: "Men are men before they are lawyers or physicians or manufacturers; and if you make them capable and sensible men they will make themselves capable and sensible lawyers and physicians."

Third, he has demonstrated a capacity for independent thought and production. A graduate in liberal arts should ideally come out of college with at least one original work he can call his own: whether it is a study, a monograph, a small piece of original scientific research, an oil or a tone-poem matters little. The important thing is that he shall have proved, to himself above all, that he *can* produce something new in a chosen field, that he shall have a piece of work that is his alone. He may never produce another (the chances are that he will), but *this* is his undeniably.

Fourth, he is capable of sound judgment. If his college has not developed this ability in him, and provided an opportunity for him to practice it, it has failed in one major respect of being both liberal and educating. This ability to make a sound judgment requires in the first place experience (or knowledge, which we may consider the experience of others) and in the second place a disciplined mind. College curricula are made up of subjects which should provide both if they are properly taught. A man

whose thinking is slovenly rather than "hard," is short of our goal as an educated person, no matter what courses he may have had in formal logic. There is a corollary to sound judgment, which is simply "courage." It is more than the courage of one's convictions. It is the sort of courage it takes to pronounce an unpopular judgment for which some presumably will "revile and spitefully use you." It is a courage for which those in responsible positions have a particular need. Where does it come from? Mainly from experience with difficult decisions; but also from conviction based on sound information and from principle well established.

Fifth, an educated person has a sense of values. In one way this is a product of the process of judgment and it becomes in turn a part of subsequent judgment. It is not something that is taught, but paradoxically is to be found in all good teaching. No one can give you a sense of values; you must build your own. Yet you cannot be thought to be educated unless you have developed one, and you will be greatly helped in this through the knowledge that comes from a liberal education. An educated person can recognize excellence when he sees it and, in this recognition, sets goals of excellence which he seeks to attain in all he essays.

Sixth, he knows how to enjoy life. Certainly this must rate of high importance in that education with which a liberal arts college is expected to endow its graduates. I do not have reference to pleasure broadly taken—though surely a college career should afford a full measure of that. Rather I have in mind resources for the enjoyment of a rich and full life. The aesthetic pleasures of the fine arts (whether one enjoys them as amateur or practitioner), of music and of literature (that in one's own and other tongues), or the pleasures of pure intellectual exercise, all these do not come naturally to most of us unless we are educated to appreciate them. That means that we must have experienced them and must understand them and their basic principles and techniques. And this presents a paradox: we can not enjoy without first expending effort. Moreover, we cannot depend entirely upon our own untutored inclinations in this matter, for if we allow our pleasures to be bounded by our experiences, their attractions will quickly dim. Yet it is important,

perhaps most especially in this field, not to lose sight of values, standards and the canons of good taste. It is through a judicious mixture of the accepted and the new that the most solid progress is made in the enjoyment of life. With the growing resource of leisure which is the lot of all of us (whether we admit it or not), the capacity for genuine enjoyment assumes greater importance. A truly educated person should be the happiest of mortals through his use of leisure time.

Finally, the liberally educated man has acquired a sense of responsibility. He is responsible not only for his own comfort and liberty and happiness and integrity. He is responsible also for the comfort and liberty of his fellow man. Man cannot live unto himself alone. Most of us, thank heaven, are social animals. We crave the company of others of our breed. I suppose it is still possible for a man to live selfishly in society, to seek and to demand in his own behalf, forgetting the rights and interests of others. But it is not possible for an educated man so to live, or he denies the validity of his education. Put it this way: there is no self-made man; each one of us is the product of the generosity, the kindness, the goodness of others, at the very least of their unconscious beneficence. This is especially true of the man who has a college education. If he fails to recognize this debt and to repay it in the currency of service to others, he is false to the ideals of a liberal education and a welsher besides.

At Park we put a particular emphasis upon this debt which goes even beyond the obligations of a liberal education, for we insist upon a *Christian* view of this obligation. We are indeed our brother's keeper. We undertake to go the second mile. We see service in terms of dedication, and we cannot hope to live with ourselves if we do not live for others.

You will have noticed, perhaps, that I have made no mention of the adjustment of the liberally educated man to society. The omission is intentional. First, it is implicit in all I have said. But my second reason for not repeating this shibboleth of modern social doctrine is more significant: we are today in grave danger of submerging the individual in society. It has apparently become more important to fit the individual to his environment than to preserve his sacred individuality. It will indeed be a sorry day for liberal education when the creation of the best possible human

integer is subordinated to the imperious demands of a community of averages. To say this is not to be undemocratic or anti-social. So long as we scrupulously ensure that no one is barred from acquiring a liberal college education by reason of his lack of the material means, by his position in life, by his race or by his physical attributes; so long as our criterion for admission to this opportunity is solely the social and intellectual ability to profit by it, no man can accuse us of being wanting in democracy. For the essence of democracy is not the casting of all men into a common mould of mediocrity; it is rather in the fullest realization of the individual capacities of all, and to this the truly liberal education is dedicated.

It is our solemn obligation here at Park to give you men and women such a liberal education, doubly reinforced by its being cast in a Christian framework. True, our efforts will not be perfect. We are seeking constantly to improve them. We will cause Park to grow and to develop until we come as close to perfection as it lies within our capabilities to come. Our reward will be in the product: the truly educated men and women who proudly claim Park College as their alma mater.

And what will you do with this boon, this benefit so freely given? You will lead lives which give not only yourselves but the people among whom you live the ultimate in satisfaction. I have often said that Park is educating for leadership. So indeed is every truly liberal arts college. I do not mean that all you men will be captains of industry or eminent physicians, learned men of letters or prominent lawyers. Some of you no doubt will, and some of you women as well. But I do mean that, being of the minority of Americans who are richly educated for the generality rather than narrowly educated for the speciality, you will inevitably rise to positions of leadership in whatever walk of life you follow, so long as you remain faithful to the ideals of a liberal education. The world has need of such as you.

And as for those of you in my audience who add the beauty of womanhood to your intellectual attainments, some will seek professional careers alone; the majority will sooner or later be wives and mothers, in a position not only to assume leadership in community, school and church, but pre-eminently in a position to provide that balance in life for both husband and children,

which is essential if we are to overcome the social and intellectual dangers of over-specialization and the menace of a society which threatens to overwhelm the individual.

These are high callings; they demand much of those who undertake them. They insist upon thorough preparation. They require the maximum diligence in taking advantage of the opportunities afforded by a liberal education.

These, then, are the challenges of this hour: for your college, that it should grow and prosper and improve, the better to serve the liberal arts tradition; for you who are students, that you joyfully seize the opportunities presented to you and diligently use them; for us all, that we retain the vision throughout the year that illuminates us today. God grant us wisdom and courage for the facing of this hour!

OBJECTIVITY CAN GO TOO FAR

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TWENTY years ago this century was widely labeled as the century of the common man. It was an idealistic slogan, a call to arms to remove barriers of restriction and prejudice. This was to be the century when the ordinary citizen feels his strength, asserts himself, declares his wishes and his will, votes his support to causes in which he believes, finds his place in the sun. This was to be the time when the common humanity of us all was to speak louder than the voices of the groups to which we belong; when race, creed, color, social background or financial inheritance would be deemed less important than our common humanity.

It was a good dream. And at just past mid-point, it is clear that the century of the common man has proved much more than a dream. There is nothing wrong with such goals unless, in the process of emphasizing the rights of the common man, we have exalted his common-ness to a position of pre-eminence and have identified the common man with the average. Faith in the common man started with the thesis that any common man, any human being, could make himself in some sense uncommon—started in fact in the Hebraic-Greek-Christian confidence in the possibility that something could be done with raw human nature. Carl Sandburg describes man as an earthworm and a rider to the moon. Earthworm he is: the rest is faith, but it is not a glorification of mediocrity.

In breaking down barriers of misunderstanding and prejudice and exclusion we have almost ruined the good English word "discrimination." We are now all against it. For discrimination now means an unreasoned and unreasoning banishing from our sight, and from one or another human activity, of men and women who in some formal sense differ from some of the rest of us. Good progress is being made in reducing such discrimination. But are we somehow still continuing to discriminate in a better and almost lost sense of the word? When St. Paul wrote a letter to his fellow Christians at Philippi, his prayer for them was that they

NOTE: An address given as the annual Library Lecture at Haverford College, Pennsylvania on October 18, 1955.

"might abound yet more and more in knowledge and discernment, so that you may approve the things that are excellent"—or, as a marginal reading of the text has it, "so that you may distinguish the things that differ." In the light of that text it should be clear that the four years of college are or should be spent in learning to *discriminate*.

There is more here than a verbal quibble. If we are learning to distinguish the things that differ, our learning is something more than a mechanical ability to separate squares from circles or octagons, or the skill to determine whether iodine is present in a chemical mixture. Distinguishing the things that differ involves recognizing and approving the things that are excellent. The end of the matter is not whether iodine is present, but whether it ought to be, for some useful purpose. The rest is means and technique.

From blind discrimination that exiles from us all men under five feet in height, all men with fiery red hair, all men with six fingers, the saints preserve us! But in our enthusiasm in opposing discrimination we might well remember that in certain circumstances men under five feet tall could not reach an important object on a high shelf, and men with fiery red hair might give away their presence in a time for hiding. From blind discrimination that closes employment opportunities to men whose religious beliefs differ from our own, from such discrimination we are escaping. But we might well remember that all religious beliefs and practices do not have identical consequences in teaching and strengthening their adherents in a way of life.

We all want tolerance of difference for the sake of freedom and for the sake of variety. But it is a caricature of tolerance to imply that all differing ways of life are equally good. It is an abuse and distortion of our faith in what the common man can become to let that faith be twisted into the glorification of the average.

All this is pertinent to the function of such colleges as Haverford and Hamilton. George Kennan, in a recent article in *Foreign Affairs*, decries the trend in government personnel policy which seems most interested in finding fair samples, good representative Americans, as career officers for our foreign diplomatic service, and stoutly defends an earlier policy of seeking excel-

lence, seeking men of superior natural endowment, superior intellectual discipline in school and college, essentially an elite group. Haverford and Hamilton have supplied more than their share of foreign service officers in the past.

As the pressure on admission to college grows with the population, our colleges must justify their admissions criteria of high rank in secondary school and high ratings on standard tests of aptitude. Are we being unfair to the average lad? He can read. Why not admit him? Certainly education is cheaper by the thousand, and it would be difficult to justify the relatively expensive educational program of a college like Haverford or Hamilton except on the thesis that such colleges produce more than their share of leadership in the professions, in business, in government service, that they seek a level of excellence, that they teach men to distinguish the things that differ, to be discriminating in the solid, older sense of the term.

My point is that commitment to standards of excellence is essential to real living for an individual, an organization, a society. The point is obvious but it needs making, for there are strong pressures working today against its simple truth.

Commitment of any kind is relatively unpopular. We have all become so aware of the evils of partisanship, the dangers of prejudice, the blindness of bigotry, that we lean in the opposite direction and fear to commit ourselves. In a sense I am this morning objecting to worship of the idol of objectivity.

Science has taught us the *virtue* of objectivity, the necessity of leaving our prejudices outside the laboratory, the necessity of coming to the observation of data with an open mind. The world science reveals is one in which each of us stands in isolated grandeur at one point in time and space, and hence our report on what we see from that viewpoint must be limited and needs to be corrected so far as possible to eliminate any error inherent in our perspective.

The spirit of enquiry which is best exemplified by science has for some centuries now sent men out to find new knowledge, to measure, to describe precisely whatever they saw, to turn the keen hard light of critical analysis on all knowledge inherited from the past. The constant query of this spirit is "What are the facts?" Over one of the academic buildings at a great university

is carved that sentence from Lord Kelvin: "Where you cannot measure, your knowledge is fragmentary and unsatisfactory." The building is devoted to teaching and research in the social sciences. But what happens to us if this spirit of enquiry is dominant in our thinking? What do we do when the facts cannot be secured or are not yet all in? What happens when we cannot measure? Presumably we withhold judgment and keep an open mind, and probably stand aloof.

There is now so much to know that no scholar can work on more than a tiny fragment of a field. One of our alumni, a botanist, told me recently that his chosen task in research is peculiarly satisfying, because there are only 50 or 60 species of the class of fungi he has chosen as a lifework and there is a reasonable chance that he can do a relatively complete and definitive study of them. A colleague of his, he added, faces the unpleasant fact that *his* family of fungi is too large for study by one man in one lifetime. Some of you students will go into medicine and will doubtless be encouraged to become specialists in the spleen. And you will become so interested in the spleen that I should not want to be your patient, lest you forget that it is *my* spleen and that my purpose in bringing it to you was to have it fixed so that I could forget I had one and go about my work. The tendency of the specialist, trained in proper respect for facts, aware of the difficulty of reaching dependable generalizations, is to withhold judgment, especially outside his own immediate field.

"The proper study of mankind is man," said Alexander Pope, but he was a poet. What modern scholar would dare take man as his province? The human physiologist does, and the psychologist and the sociologist and the anthropologist and the economist and the political scientist and the historian. Yes, they do, each viewing man and his activities from a particular viewpoint. The specialization is necessary and the resulting myopia inevitable.

Tennyson looked at the flower in the crannied wall, then plucked it out and held it in his hand and wrote, doubtless with the other hand, "If I could understand what you are, root and all, and all in all, I should know what God and man is." He was another poet, but he lived later than Pope, in a time more like ours when you must pluck the flower out of the wall and take it apart and examine the wreckage in order to understand. To

understand what God and man is from looking at a flower, you ought to leave it in the wall. When the botanist is through, he knows a great deal about the flower but he has not learned very much about what God and man is.

Objectivity is a virtue and we have certainly learned to respect it in the world of fact. In that world it is often possible to find out what the truth is, and then commit oneself to action based on that truth. But we carry our worship of objectivity over also into the world of value. A psychologist cites as his definition of maturity the French proverb: "To understand all is to forgive all." Having learned a great many facts about the effects of environment and heredity on behavior, we can understand better why people act as they do, especially other people. And so a man's antisocial behavior is to be forgiven because he had the misfortune to be born in a penthouse or because he was badly frightened once when he was a child. After learning so many facts about the variety of human customs in the several societies in the field of sex behavior and family life, there is a certain disposition to assume that one pattern of behavior is probably as good as another and surely we should keep an open mind about it all.

Clearly there are definite limits to the usefulness of objectivity in the judgment of values. It is evident, at least, that in a crisis the man who suspends judgment and stands aloof is committing himself, even by his inaction, to the resolution of the crisis. My question is not whether objectivity is a virtue, but rather how we can combine the open-mindedness, the impartiality, the suspension of judgment which we learn from science and all scholarship, with enthusiastic and satisfying participation in the life of our society, with commitment to causes in which we can believe and to which we will give time and effort?

Religion is essentially commitment. To be religious is to be concerned. To be concerned implies discrimination between causes, among values. The first part of that prayer of St. Paul for his fellow Christians, taken by itself, expresses a Greek view of life—that they might "abound more and more in knowledge and discernment." Paul added as inevitable the Hebraic and Christian clause—"so that you may approve the things that are excellent." The ultimate purpose of acquiring knowledge is that we may find out what is excellent and commit ourselves to it. We

want to be open-minded but not empty-minded. Society looks to educated men not for knowledge only but also for wisdom.

Some years ago it would have been little help to suggest that a religious commitment provides the best basis from which to work at this problem. It was long felt that there was an impassable gulf between science and religion, religion being mistakenly identified with dogmatic and unreasoned belief, and science mistakenly identified with unbridled skepticism. We have outgrown that now. We have learned that science has its necessary postulates amounting to belief and that religion need not be based on simple acceptance of doctrine on the basis of authority.

It may be that the dichotomy between objectivity and commitment can be bridged. Certainly the gulf between them can be lessened and religion offers the best way. For, to use Paul's words again, "to approve the things that are excellent" need not imply a closed system of values or a cessation of the search for further light on the nature of excellence. Commitment to religious faith is consistent with open-mindedness. Only a credulous religion will give answers to all the riddles of the Sphinx. But it is not necessary to have answers to them *all*, and one can keep an open mind about the rest while religion meanwhile gives us enough light by which to see our way.

This dichotomy has certainly not been bridged logically for most of us today. I think it remains as one of the basic problems which you, like all educated men, must *face*. But if you face it with an essentially religious attitude of concern and commitment, you can live with it.

EDUCATION'S NEW FRONTIERS

Atom and Automation

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ON July 16, 1945, the United States set up the world's first atomic explosion. On July 18, 1955, at 2:57 on Monday afternoon, in West Milton, New York, Lewis Strauss, chairman of the Atomic Energy Commission, threw a large copper switch. A few minutes later Mrs. John Thomas, a housewife of Ballston Spa, N. Y., cooked her dinner with the first atomic-generated electric power to be used in a private home. Among the high officials in the ceremony, which was broadcast over the local radio station, was Francis K. McCune, vice-president of General Electric's atomic product division who announced: "Ladies and gentlemen, free world's first commercial atomic power is on the line."

When President Eisenhower brought before the 84th Congress his atomic energy message dealing with increasing private participation in atomic energy development, he appealed to the imagination of our legislators: "What was only a hope and a distant goal in 1946—the beneficent use of atomic energy in human service—can soon be a reality." Since President Eisenhower discussed last July in Geneva with other world statesmen the uses of atomic power for peaceful purposes, the dream has taken substance in West Milton, N. Y. A small plant originally built to run the submarine *Sea Wolf* will supply electricity for a town of about 20,000 people.

The atomic power age came upon us, the atomic revolution is already moulding our world, and still the potential use of atomic energy seems to the average citizen somewhat remote from our daily living. Why?

Since the time when the bomb went off at Hiroshima on August 6, 1945, many people have regarded atomic discoveries with fear as a part of the most diabolical weapons yet conceived by man. The nuclear bombs, devices of terrible heat and poisonous radiation, disrupted our dreams for world peace. When the free world was the sole possessor of this decisive weapon we tried to

find safety against the use of this weapon by an aggressor by surrounding the atomic power program with unprecedented secrecy. After dramas of espionage and treason, all is now changed. "If at one time the United States possessed what might have been called a monopoly of atomic power that monopoly ceased to exist several years ago," stated President Eisenhower in his historical address on "Atoms for Progress and Peace" before the General Assembly of the United Nations, December 8, 1953.

The unknown became known and the free man started a search for new avenues and ways to apply this tremendous source of energy. The application of atomic energy is not any more limited to military purposes. It becomes now the concern of the civilized man to decide how this advanced scientific discovery can be utilized for the well-being of man. How can this tremendous source of energy be applied to the betterment of mankind?

The first great possibility is electric power. A one-inch cube of uranium-235 would weigh nearly a pound and would be equivalent in fuel value to about three million pounds of coal. The potential energy in a lump of uranium the size of a golf ball is equivalent to 456,000 gallons of oil, or six million pounds of coal.

With this in mind, consider the advantages of atomic power for regions where electric power is needed but where conventional fuel used to make electricity (coal, oil) is not available. Suppose, for example, that a mining operation were undertaken in one of the underdeveloped countries in the Far East, or a manufacturing plant were established in Greenland, where our big and important Thule air base is located. The shipping of coal or oil to these places is reported to be extremely difficult and transportation costs to be several times as great as the basic cost of the fuel itself. The "portable" atomic power plant, through its mobility and freedom from fuel supply lines, could supply with electric power those inaccessible sites rich in minerals, could unlock the treasures of the underdeveloped areas of the natural resources of the world.

The petroleum and coal reserves of countries rich in oil and coal are also limited. In order for these countries to meet the enormously expanding trend toward industrialization, the de-

mand for electric energy is bound to increase. The conventional sources of energy have begun to taper off in England, where high-grade coal deposits are already nearing exhaustion, and that country has started on atom-powered electric generated plants, which by 1965 will generate as much energy as six million tons of coal a year.

In the United States, with the increasing use of electricity, atomic energy must play an increasing role. On September 6, 1954, President Eisenhower broke ground at Shippingport for what we call the P.W.R.—the pressurized water reactor—which by 1957 will be delivering 60,000 kilowatts into the grid of the Pittsburgh area and which represents a large investment of private capital. The country's needs for electric energy are expanding so rapidly that the serious problem is to find what can help the existing reserves of fuel to carry the rapidly growing load. Atomic power will become the burden-sharer in meeting the increasing demand for electric energy (which will certainly double in the next 25 years). Our scientists believe that in 1965 our atomic energy stations will generate as much energy as 15 million tons of coal.

In sea transportation we are on the threshold of a revolution. We have read of the launching of the first atomic powered submarines *Nautilus* and *Sea-Wolf*. If an atomic engine could be developed for the submarine, we can expect that oil will give way to atom power as tomorrow's means of ship propulsion. The atom-powered ship of tomorrow will need neither refueling stations nor refueling ships; it will be more powerful, cheaper to operate and limitless in cruising range.

President Eisenhower, in his address to the General Assembly of the United Nations stated: "The United States pledges before the world its determination to help solve the fearful atomic dilemma, to devote its entire heart and mind to find the way by which the miraculous inventions of man shall not be dedicated to his death, but consecrated to his life."

Atomic energy is already saving human lives. Radioactivity is utilized for the treatment of cancer. In our leading hospitals and universities radioactivity has revolutionized some areas of medical research in diagnosis and treatment of other diseases besides cancer.

The Phoenix Project at the University of Michigan, by treating meat and food by quantities of radiation, killed the bacteria which cause spoilage. The discovery will make a great contribution to food conservation. Experiments are made to use radiation in the synthetic production of basic foodstuffs from simple and abundant chemicals. If successful, the experiments can bring the solution of the world's food shortage problem.

Chairman Lewis Strauss of the Atomic Energy Commission points out in the *Reader's Digest* (August 1955) that radiation is already being used to produce a new strain of rust-resistant oats, wilt-resistant tomato seedlings and a peanut plant with 30 per cent greater yield. Agricultural experts using small amounts of radiophosphorus in fertilizer can now determine the right amount of fertilizer and the most economical method of use for the farmer's soil. Insect damages responsible for great losses in grain are greatly reduced by radiation. These and similar developments can save our farmers billions of dollars.

There are multitudes of possibilities in the field of industry. Radioactivity is already used in producing plastic films and sterilizing drugs and in increasing the flow of oil wells. Scientists are investigating the possibility of using cheap electricity from atomic power plants to charge some new kind of highly-efficient storage batteries in electric automobiles. Loland I. Doan, President of the Dow Chemical Company, in his address on Atomic Energy before the Economic Club in Detroit, March 22, 1954, stated: "The avenues not yet conceived by our scientists are endless. . . . The unlimited horizons are there, but science and industry must be free to experiment and learn to use the tools of exploration properly."

Finally, the program of international atomic energy is now crystallizing. On Thanksgiving Eve, 1954, the United Nations' political committee by unanimous vote of 60 nations endorsed President Eisenhower's proposal known as the "atom for peace" project, for an international pool of atomic energy to develop and propagate its peaceful uses; the proposal provided that all nations having atomic energy materials (uranium and other fissionable materials) would contribute a small amount to a joint stockpile which could then be allocated for peaceful pursuits to the benefit of all nations. Thus the contributing powers would

be dedicating some of their strength to serve the needs of agriculture, medicine and other peaceful activities rather than propagating the fear of mankind.

The world's economic and political life is fundamentally based on mutual interdependence, a fact which calls for mutual benefits and responsibilities. In December 1954, John Jay Hopkins, President of General Dynamic Corporation, proposed an "Atomic Marshall Plan" for the financing, construction and development of atomic plants in the power-short, food-short, water-short, life-short areas of the world. The American economy, stated Hopkins, cannot be healthy and secure if the Asiatic, or African, or European, or South American economy is unhealthy and insecure. The only way out of the world's political, social and economic troubles is therefore to provide the millions of undernourished peoples with the power of atomic energy for the purpose of industrializing their underdeveloped countries.

The leaders of the free world understand that these millions living in misery—oppressed, underprivileged and disillusioned—will reject—when enough men of good will shall offer them health, security and education—the faulty lifeline that communism throws them. The United States has agreements now with more than 25 nations to train foreign scientists in the technological processes of the development and operation of atomic power.

In March 1955, at the new School of Nuclear Science and Engineering at the Argonne National Laboratory, the United States started the first training school for instructing foreigners in peaceful uses of the atom. The students representing 20 nations are from Europe, the Middle East, the Far East and Latin America. Another 24 nations are represented in Oak Ridge, where the benefits of peaceful applications of atomic energy are studied.

Speaking about the United Nations conference on the peaceful uses of atomic energy, which met in Geneva, Switzerland, August 8, 1955, U. N. Secretary General Dag Hammarskjold expressed hopes that "the Conference may lead the way for removing the threat of the atomic bomb." This conference constitutes the world's first united effort to pool knowledge and resources to create abundance and peace. We pray that the new discoveries

in atomic energy can "beat . . . swords into plowshares and . . . spears into pruninghooks" and that "nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2: 4)

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Who dreamed 50 years ago that Henry Ford's first mass production plant would revolutionize our whole economy and make sweeping changes in the social structure of our society? Who dreamed that in another generation, in the second half of the twentieth century, another technological revolution would start that would bring changes of entirely new dimensions along the whole economy front?

For the steelworker who, 20 years ago, hour after hour passed red hot slabs of metal back and forth between heavy rollers until the steel was squeezed into thin sheets, the day of muscle-straining work is over. He is replaced by a continuous rolling giant which in two or less minutes reduces the glowing steel to strips of the thickness ordered by the customer. The electric giant automatically gulps five-to-eight-ton slabs of steel from the heating furnace, and electronic devices guide the rapidly-moving strip of steel and continuously record the thickness.

The manager of the new Ford foundry in Cleveland explained the changes which take place when he stated, "Ours is the only foundry in the world where the molding sand used to make castings is never touched by human hands except maybe out of curiosity." An automobile engine plant uses three machines and nine workers to drill crankshaft holes that previously required 29 machines and 40 workers.

Reader's Digest reports that 90 per cent of the glass bulbs for the electric lights in the United States above flashlight size, and for all the radio and TV tubes (except the picture tubes) are turned out by only 14 machines. Each machine is operated by one man and the machines work so fast they can't be busy the year round. (Ira Wolfert, "What's Behind this Word 'Automation'?" May 1955.)

Newspaper articles reveal that a radio assembly line geared to produce 1000 radios a day requires only two workers to run the line, replacing standard hand assembly requiring a labor force of 200.

In the petroleum industry the average refinery employing 800

people would employ 12 people if instrumentation were utilized to the fullest extent possible. *The Scientific American* (September 1952) describes an oil refinery as follows: "A few lonely men wander about the spectral monster doing supervisory and maintenance tasks here and there. Every day a quarter of a million barrels of oil flow unobtrusively into the maw and about as many flow out in the form of dozens of finished petroleum products. The human operators watch, they sometimes help or correct the instruments, but only occasionally do they take over the major part of operating responsibility."

In the telephone industry a machine registers the time of a long-distance call, computes the cost and puts the amount on the customer's bill. Electronic machines send out premium notices from insurance companies to millions of policyholders. Electronic machines clear checks in our banks. Electronic computers do the payroll work, perform the necessary accounting operations concerning wage rates, overtime and various deductions, and make out checks. *Harvard Business Review* (March-April 1955) estimates that the general-purpose computer will take over the work of 200 clerical workers. Another computer does the lifetime work of a thousand mathematicians in a few seconds.

Vacuum tube brains are helping roll freight trains in the railroad classification yards. According to the *Wall Street Journal* (June 29, 1955) electronic train yards enable one button-pushing man in a control tower to do a better, faster job than a dozen manual workers.

These examples and countless others like them make it clear that industry has embarked on a full-scale program of striking changes defined as "Automation." Automation—at the broadest of its numerous definitions—means the use of machines to run machines. It is not merely the existence of automatic machines; in order to qualify as automation, a process must incorporate a principle of "feedback control" through which the operating machine is fed a continuous stream of information about its own performance. An electric brain linked to the machines compares the work being done with a set of given specifications and continuously corrects the manipulations of the machines until the specifications are precisely met.

Automation is not just in the future; it is here. Will it contribute to a rising standard of living, or will the transition to the use of automation be accompanied by mass unemployment and distress? Walter Reuther has used automation as an argument for the Guaranteed Annual Wage; Senator O'Mahoney called for a congressional study of its expected impact and contended that, unless automation is regulated, its development will be governed "by investment profit and loss rather than effect upon the workers and the local community."

The views of automation's social and economic impact vary from the prediction that it will produce an unemployment situation—in comparison with which the depression of the thirties will seem like a pleasant joke—to the prediction that it will bring better products, more jobs, lower costs of production and the introduction of a new stability into the economic life.

In any case, there is a general understanding that the widespread introduction of automation in the coming decade will create a large-scale displacement of workers. The expected dislocation of labor force chills the leaders of American labor. Our social sense of responsibility may well decide whether automation will be an opportunity for further growth and strength or whether it will prove a threat to social and economic stability.

Now we enter the second phase of the Industrial Revolution. The first one substituted machinery for human and animal muscle. Automation, called by some the Second Industrial Revolution, substitutes machinery for the human brain. Would the impact of automation be as tragic as was the impact of the first revolution upon the lives of many people?

The first Industrial Revolution was characterized in its beginning by a brutal contempt for human life and a reckless exploitation of men, women and children. In desperation, homeless and hungry workers burned factories and wrecked machinery. According to Karl Marx, the machine under the capitalistic system brings unemployment, distress and unhappiness. Should we fear technological improvements?

The widespread introduction of automation poses serious problems of reallocation of manpower. During a roundtable discussion sponsored by *Fortune* magazine, such opinions of management were expressed as "I don't think we are consciously trying

to care for the burden of our workers nor consciously trying to improve their standards of living. These things take care of themselves" or "If we could take some money that we are spending in trying to ease the pain of our assembly-line personnel and apply that money for some research to get the men out of there entirely, we would be far better off in the long run." Should the unhappiness of displaced men immediately affected by automation be of our concern?

Let us start with the first question: Should we fear automation? The answer is no. The industrial machines must be regarded as God's gift whereby life shall be more abundant and man may make the earth productive for the total welfare of all His children.

Twentieth Century Fund's new monumental study *America's Needs and Resources* brings such striking findings about our technological development as these: One U. S. worker today with power-tools turns out as much in a 40-hour week as three men in 1850 could produce working a 70-hour week. In another century we shall be able to produce as much in one 7-hour day as we now produce in a 40-hour week. In many ways those of us now passing middle age have within our lifetime experienced a greater advance in our material standard of living than occurred in all the previous centuries of Western history.

The machine creates jobs. In the last 15 years General Motors has added 287 thousand men and women to its payrolls; the steel industry has added 150 thousand employees. When all economic groups of the society share in the fruits of technological development, the whole economy benefits. We refuse to accept, therefore, the fatal philosophy of fear.

Are we responsible for the welfare of the employees displaced by automation? Our answer is yes. In our mechanized, complex and interdependent society, human needs must be met in the spirit of Christian love that lies at the core of Christian ethics. If our talents and capacities lead to unfair and exploitative acquisition of wealth for its own sake and disregard for justice and common welfare, that economic motivation is unchristian and consequently leads toward economic disaster.

To meet the problem of manpower displacement, different solutions will be offered, such as shifting of men to new jobs,

changing skills, retraining workers or shortening workweeks. It seems to us, however, that our society will reap the benefits of automation only if the people in the industrial organization, from top to bottom, will be directed in their economic motivation with respect to the personal dignity and eternal worth of every human being and only if the people in the functioning of economic institutions will meet the needs of others in the spirit of Christian understanding and compassion.

Different situations arising from the tensions of a highly organized industrial society can be solved by common understanding of divergent groups forming our society; this understanding can be achieved when the society recognizes the brotherhood of man and Christian fellowship.

* * *

We are on the threshold of what some scientists call the Second Industrial Revolution. What will be its impact on our colleges—or rather what new responsibilities would be vested in our colleges to meet the expected innovations in the technological and social areas? The responsibilities will be felt in four fields.

First, the technological revolution brings the need for training and retraining of workers who now must master new skills. Atomic energy as well as automation changes the nature of the skills and training needed on individual jobs. A top Ford spokesman, referring to the considerable changes in the kind of job that man will do in the factory of the future, stated: "The hand trucker of today replaced by a conveyor belt might become tomorrow's electronics engineer. . . . Drill press operators replaced by automatic multiple drilling machines could be trained as future tool makers." The National Manpower Council predicts: "Many of today's electricians will have to learn electronics if they are to retain their skilled status. Pipefitters may have to learn hydraulics. A skilled worker who formerly measured with calipers and now uses a micrometer will soon have to learn to work with tolerances measured with light waves. . . ." It will be the responsibility of our colleges to upgrade the semi-skilled worker of today into a highly skilled technician. Major plants, we expect, will extend their own training programs, but even in this case it will remain the responsibility of our educational institutions to supply instructors.

Second, the industrial changes will require educated people in

unprecedented numbers. The noted economist Peter F. Drucker, in a series of articles in *Harper's Magazine* portraying "America's Next Twenty Years," points out that the need for educated people will be so great "That the eight or ten million college students we can expect fifteen years hence will be barely sufficient." (*Harper's*, March 1955, p. 21.) One executive of a large manufacturing company employing 150,000 workers predicts that his automated company will need 7,000 college graduates a year, while it hires 300 annually.

The increase in college attendance is only one of the problems created by the technological revolution. The more serious problem is the question of educational standards. "If I were a college president," writes Drucker, "I would not—as too many seem to be doing—lower educational standards in the belief that this is the way to draw more students. I would try instead to raise standards as to make my college known for the quality of its education and the toughness of its academic requirements. There would be students aplenty."

The colleges will be responsible for an adequate supply of trained scientists and engineers. The present number of technical graduates is less than half the required number. Lieutenant General Donald L. Putt, Deputy Chief of Staff for Development, U. S. Air Force, in his address delivered at the Polytechnic Institute of Brooklyn, New York, June 13, 1955, indicated that "an inadequate national basic research program and an inadequate supply of scientists and engineers are now our two most important deficiencies and where we as a nation can and must take action to assist our scientific and engineering community to meet their great challenge of the future." (*Vital Speeches*, July 15, 1955, p. 1373.)

It is a great responsibility of educational authorities to encourage our students to follow research, scientific and technical careers. This is not only a problem of abundant economy but also a problem of our national security. Richard W. Cotton, Chairman, Electronics Production Board, writes in *Nation's Business*: "As a whole, the armed forces of the United States are not now qualified to handle at top efficiency the advanced electronic equipment our scientists have given them. We are not training enough men in the complex science to operate and main-

tain what has been developed. . . . To most Americans the average Russian is a bearded, bomb-throwing dullard whom our highly trained and well equipped troops could quickly knock out. That just is not so at this time. Russia has a huge armed force of highly skilled and trained men whose electronic equipment compares favorably with our own." (*Nation's Business*, April 1953, p. 52.)

CTA Director Allen Dulles reported that a decade of education of the Russian high school graduates includes a full 10 years of mathematics and combined nine years for the sciences of physics, biology, chemistry and astronomy. In the United States in the last 50 years, in our schools the proportion of high school students studying algebra has dropped from 50% to 20%—physics from 20% to 4%.

The contributions of our scientists to our national success found its expression in the Hoover Commission Report on Research and Development in Government: "We owe to basic research the fabulous improvement in the health of the Nation; the greatest industrial productivity known to man; the weapons of defense which have protected our independence; and our knowledge of the laws which govern the Universe." In elaborating on their curriculum our colleges should be concerned with the importance of basic research into nature's laws and materials.

Third, the colleges will be responsible for the training of new executives. It would be hard to find "experienced" managers to fill the jobs requiring new skills and new knowledge. The tremendous innovations in the plants will be followed by not less important changes in business organization. The manager of tomorrow will have to wrestle with innovations in marketing and changes in distribution methods, with reorganization of production schedules, control of production costs, inventories, and hardly less important labor-management relations.

To quote once more from Peter F. Drucker: "The greatest educational need may well be in management. . . . But in an automated business the 'intuitive' manager is obsolete; and 'experience' under Automation will not be a very reliable guide . . . indeed it would be hard to find an institution of learning where he could acquire today the education he needs to be a manager tomorrow. But, in the sense of being able to handle

systematic knowledge he will have to be *highly* educated. (*Harper's*, April 1955, p. 45.)

Some companies have already started their own educational institutions. According to *Wall Street Journal* (May 27, 1955), General Electric Co. poured the foundation for a business administration college on a campus of 27 rolling acres overlooking the Hudson River at Crotonville, N. Y. Ralph J. Cordiner, General Electric President, explained this action in this way: "Not customers, not products, not money, but managers, may be the limit of General Electric's growth."

Employees of G. E. nominated by their immediate superiors will study under the guidance of experts who will include leading business consultants, experts in management, psychology and education.

The American Telephone and Telegraph Co. started an advanced management training course known as the Bell System Executive Conference. Selected employees attend lectures given by leading educators and business men in fields of economics, social relations and general management.

It is obvious that only large companies can afford such programs aimed at increasing the effectiveness of their managers (the Institute when completed will have cost General Electric more than 2 million dollars). We may expect that it will remain largely the responsibility of our universities and colleges to train executives qualified to cope with the complexities of managing modern business of tomorrow.

The fourth responsibility, which in our opinion conditions the success of the "second industrial revolution," as well as the discharge of the three responsibilities listed above, is to supply a spiritual force by which the work has to be carried out. Someone has said that the soul of all improvements is the improvement of the soul. Since we have outlined the importance of sciences in engineering new products and running new productive processes, we would like to emphasize that in our pursuit of truth our colleges will achieve the highest service by giving priority to religion.

Dr. John O. Gross, Executive Secretary, Division of Educational Institutions, Board of Education, The Methodist Church, sets forth the essence of religion in education as follows: "Edu-

cation, that 'maid of all work' has to set her hand at many tasks, but her most important responsibility is to work with religion."

With the new emphasis on sciences our colleges have to be aware of the danger of disentangling themselves from religion and of the danger of offering the kind of education described by Dr. Henry P. Van Dusen, as "the typical American's glorification of the individual, his disdain of the past, his trust in science as mankind's Messiah, his inveterate optimism, his unchallengeable certitude of the fated prosperity and progress of his own nation, his estimate of the true values of life, his delight in gadgets and techniques, his religious unconcern, above all his unshaken confidence in man's power to know and to do, in brief, his this-worldly perspective." ("God in Education," p. 50.)

Science will become more and more necessary but it will never become sufficient to work out man's salvation. The question whether the impact of the technological changes would be for good or for evil is at bottom a *moral* question. Without our recognition of the part and place of God in the universe, the new discoveries can become a threat to social and economic stability and happiness.

The new resources of technology will undoubtedly give us a shorter working day and more leisure. The new task to enhance the nation's capacity for leisure, as distinguished from idleness, is the responsibility defined by Dr. Robert M. Hutchins, formerly chancellor of the University of Chicago, as the task to make "enlightened citizens for our democracy and to enrich the life of the individual by giving him a sense of purpose which will illuminate not merely the forty hours he works but the seventy-two he does not."

The key to the unlocking of new knowledge, new progress, lies in religion, the "keystone of the educational arch." The CIO called upon the Congress of the United States to investigate and study the problems of technological changes. We wonder whether we do not have to call a broad conference of our educators to study the impact of the "second industrial revolution" and to find the means of building a better tomorrow with a vision of greatness and of a world of justice, brotherhood and abundance.

WHAT ARE THE LIBERAL ARTS?

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THREE is perhaps no term in the field of education which has been less profitably bandied about than that which forms part of the title of this paper. It is observed at commencements that liberal arts are "the studies which free the mind." It is debated whether giving specialized vocational instruction weakens "the liberal arts" and whether that is a bad thing. Many institutions say that they aim to be nothing but "small liberal arts colleges," evidently regarding that as a term of prestige. Indeed the best colleges in the country generally come under this description. But the expression is normally used only in such broadly general contexts as these. To the present writer's knowledge, no American educator is prepared to issue an explicit list of the college courses that may be called "liberal arts"; to say, for instance, that English 22 is a "liberal art" and Economics 43 is not, and why.

These more specific issues have been discussed, of course, and the Association of American Colleges has formed a Commission on Liberal Education. But as no serviceably specific definition has yet been arrived at which has won really widespread acceptance in the educational world, these additional notes may perhaps be in order.

For there is today probably no question in education more pressing than that posed above. With myriads of students about to overrun American colleges and universities like the hordes of Attila, we are fast approaching a crossroads where we must either retire to the keep of "the liberal arts" (whatever they are) and there make our stand, or abandon them altogether and forever—and with them perhaps any concrete meaning to the term "higher education."

At the same time too there are signs of a trend on the part of American business¹ and the general public to the opinion that only the product of training in "the liberal arts"—or, to use another term that is gaining favor, "general education"—really

¹ "Are You Fit To Be an Executive?" *Changing Times*, May 1954, pp. 33-35.

corresponds to the concept of an educated man. Yet it seems well established that not every human being has the desire or the capacity to be proficient in these studies (though some regard it as impugning democracy to say so). If the time is near, then, when every American boy and girl will want to go through college, there are only three ways in which the colleges can respond to that situation: either (1) refuse to admit or to graduate some of them; (2) concede that "liberal arts" training is not necessary for genuine education, and give it up; (3) engage in educational inflation, whereby the Ph.D. degree will come to signify what the A.B. used to—and of course we shall have to invent new degrees like "Ph.D.2" or "superdoctor" to correspond to the Ph.D. of half a century ago. There are already institutions of higher education following each of these courses.

We owe this curious term "liberal arts" to the Faculty of Arts in the medieval university, so called because it gave instruction in *ars grammatica*, *ars rhetorica*, and so on. It was the "lower faculty" in the university organization—"lower" not in an evaluative sense, but because completion of its courses was the prerequisite to entering any of the other three faculties, the "higher faculties" of theology, law and medicine. (This is why higher education is "higher.") These latter represented specialized preparation for the then narrow range of professions; so that the Faculty of Arts, providing the base of training common to all educated and professional men, was true "general education." The curriculum in arts was uniform throughout the Western world, and was the culmination of a very long tradition: indeed its unbroken lineage can be traced back through the Roman schools of rhetoric to the Greek ἐγκύκλιος παιδεία, which was older than Plato, for Plato was revising it in his "Republie."

Five centuries later we find on the Continent the same administrative organization and the same curriculum, virtually unchanged. (England had diverged somewhat, but almost solely in administrative externals; American colleges in the 17th and 18th centuries were little but a transplantation of the Oxford and Cambridge curricula until they began to respond to the influence of the German universities after 1820.) A fourth "higher faculty," philosophy, had been set up to allow for specialized study and research in *belles lettres*, and to prepare

for the teaching profession: in medieval times all teachers had been clergymen, who went through the Faculty of Theology if they did not become jurists or physicians. The secondary school (*Gymnasium* or *lycée*) gave the training which had been the specialty of the Faculty of Arts. The system is summarized by Goethe's Dr. Faust in his very first words:

Habe nun, ach! *Philosophie*,
Juristerei, und *Medizin*,
Und leider auch *Theologie*
Durchaus studiert, mit heissem Bemüh'n.

It should not be forgotten, however, that there was a large amount of what we would accept as education today that went on outside this framework, notably through the institution of apprenticeship. The men who built Europe's great cathedrals, carved their gargoyles and doors and fired their stained-glass windows never attended any university. They began as apprentices and worked up to master masons and master carpenters. But they were the peers of today's professors of architecture and engineering.

The great stability of the program of studies of the medieval university would suggest that it had considerable intrinsic value. But the tremendous changes in society which came during the 19th century finally unseated it. Soon after 1800 the swiftly developing natural sciences were clamoring for admission into the universities, and Germany—treating them as additional professional specializations—had organized the "second faculty of philosophy," which was destined to become the Faculty of Science. (The contemporary continuation of this logical approach is the *Technische Hochschule*, an institution of university level—i.e. presupposing *Gymnasium*—devoted exclusively to science and technology; e.g. Darmstadt.)

But the American college, like its English model, was really a fusion of the last two years of the Faculty of Arts and the first two of the Faculty of Theology; so the new science subjects, after ousting divinity, had to be squeezed in among the general-education education components of the curriculum. As the century progressed, more and more subjects of study crowded in, and eventually it became obvious that no student could do them

all even a minimum of justice in four years, unless his acquaintance with each was to become so shallow as to be worthless. So the American college was forced, often reluctantly, to the "elective system." There had been a small amount of choice in American education as early as the 18th century, when for example a student not intending to enter the ministry might substitute French for Hebrew; and Thomas Jefferson introduced a lot more into the curriculum he planned in 1825 for the University of Virginia. The majority of colleges were slow to follow this lead, but they were inexorably driven in that direction. The "elective system" may be said to have reached its high-water mark in 1894, by which date there was, in effect, no required course left at Harvard.²

Not only did degrees multiply (the B.S. was first given at Harvard in 1846), but the same degree could be earned by all sorts of curricula, their only common element being the time spent in class. And ever since then American educators have been ridiculously measuring education like potatoes. Let a student accumulate 130 "credits" and we will declare him a bachelor of *something*—arts, science, social science, commerce, business administration, fine arts or what have you.

It was here that American education took, in this writer's opinion, a wrong turning to which it must eventually retrace its path or cease to be education at all and become pure apprenticeship. German higher education of 1800 was adapting to new social conditions without compromising a basic philosophy. But American higher education of 1900 was a haphazard growth with no basic philosophy. Any course was considered as good as any other for forming the educated man. Nobody, it seems, ever drew a distinction between general education—aimed at producing those qualities common to all educated men in virtue of which the term has meaning—and specialization. It was *all* specialization.

This was not so serious at first, when a large part of the job of the Faculty of Arts was still being handled by the secondary schools. But specialization and electivism were quick to descend into that area. The cry was, "What about those who are not going on to college?" In other words, since general education

² Monroe, *Cyclopedia of Education*, s.v. "Colleges, the American."

was a prerequisite for professional specialization, it was worthless for anyone *not* going into a profession; educators acted on the unproved assumption that general education had no value in itself. Those who did not plan to enter a profession, therefore, should receive only vocational training. This makes the high schools trade schools (for a profession is fundamentally a trade for which liberal education is a necessary prerequisite)—but poor ones, where the student who isn't satisfactorily building the carpenter's skill can switch to unsatisfactorily learning the clothing trade. In Europe apprentices traditionally bound themselves to study their trade for seven years. Even today, ask any jeweler whether he would rather hire a man who learned his trade in Europe or the graduate of an American vocational high school.

The tide of specialization is still at full flood in American education. As late as 1910, 85% of those taking degrees at American colleges and universities took the A.B. or a degree which presupposed it (though it would be impossible to say, without detailed transcripts, what program of studies that A.B. corresponded to in any given case); but by 1951, 58% were specialists of various sorts with *no* general education, except the odd liberal-arts course or two which their specialized curricula may have been able to spare room for.³ Today a student, to be in complete harmony with the American educational system, has to decide on his life's work at about the age of twelve. The thought seems never to have been widely entertained that there might be some subject the student should study because it was good for him—would improve his reasoning ability, for instance—even though it would tax his mental powers and he wouldn't enjoy it.

The pernicious results of all this have bedevilled us ever since. The student often makes his judicious decision to elect geology because a certain pretty co-ed is taking it, or because it is given at 1:00 P.M., whereas English literature would interfere with his lunch. By putting every subject of study—no matter how valuable or vital to humanity—up to a teenager's popularity contest, our present system ultimately dooms any course that is

³ F. H. Bowles, "Facing the Increasing Demands for Higher Education," reprint of an address at the meeting of March 26, 1955, of the New Jersey Association of Colleges and Universities.

substantially more demanding than the easiest one in that particular school (although inspired professors can stem this tide for a while).⁴ It brilliantly illustrates Gresham's Law in education. No one worried about this, to be sure, when Greek and Latin were the victims. But in recent years, as the "social sciences" have been developed and brought into the curricula, there has been an alarming fall in the numbers of students of pure science and engineering—many of whom were refugees from Latin and Greek in the first place.⁵

Moreover, in the United States, killing a subject (for example classics) on the college level ultimately kills all serious research and scholarship in it, and thus ousts it altogether from American intellectual lift; for by and large the only way serious scholars in any field can support themselves and their research is by teaching their subject in college. For this reason, the professors of every subject taught in American colleges are either trying to get it made a requirement for some degree—or trying to get *more* of it required. In many significant fields the only hope for serious scholars of the future is the student who, in the course of taking a required year which he never would have chosen voluntarily, conceives a lifelong interest. Meanwhile university extensions have to offer adults "remedial" courses in how to read—a pure liberal-arts subject—because they weren't taught how to read at college, but only how to keep books, compile statistics and so on.

Now how shall all this be mended? A start can be made only by at last clearly distinguishing general education from specialization, "liberal arts" from vocational training. Undoubtedly the United States needs to train a vastly greater number of technicians and specialists than it needed a century ago. If there

⁴ The TV program "Halls of Ivy" built an episode around this theme for its show of June 14, 1955. A Professor of Astronomy of international stature is about to be dropped and his department abolished, because students find his lectures too abstruse. The college president, who believes that a liberal arts college *must* offer astronomy (how many do!), shows the professor how to "jazz up" his lectures so that the students will be sufficiently entertained to study under the great scientist. (Of course, his inability to lecture effectively was probably due to a lack of general education in his own academic background.)

⁵ See *The New York Times*, June 19, 1955, Section I, p. 1, col. 3.

isn't time for many of them to obtain a cultural background as well as their technical skills, we can accept the fact. But the nation cannot do without intellectual and cultural leaders also—and we have today no curriculum aimed at training students for *that* career. That is the true specific object of the liberal arts.

It should now be possible to answer our original question rather precisely. A course whose only or chief value is its content belongs in the vocational-training category: the only reason for studying how to tie sailors' knots is because you want to be able to tie sailors' knots (so as to operate a sailboat, for example). A course which apart from its content will have the effect of *improving the student* intellectually and culturally is a liberal-arts course: by studying logic you learn not only logic but how to think more efficiently, how to avoid fallacious reasoning. Thus, even if you later forget the content of the course (as we usually do), you retain profit from it. A science course is a liberal-arts course when it teaches the student how to think according to the scientific method and how to free himself from prejudice; it is a professional specialization when it teaches him how to repair a television set. Courses which cause the student to form habits of reading and study; to express himself clearly and forcefully, whether orally or in writing; to solve particular problems by the application of general principles; to originate ideas and make decisions; to have the confidence to accept responsibility; to understand cultural movements; to appreciate literature, music and the arts—these are liberal-arts courses.

Granted, the boundary between the two categories will often be difficult to draw, and many subjects—perhaps most—have a certain amount of value under each. (Practically all the fields that might be considered pure liberal-arts subjects are now also specialized sciences.) The way a course is taught, too, may often swing it from one column into the other. But, given the basic principle, we should be able to draw up a list of courses in which the liberal-arts value is highest—and require these with no choice or compromise from every student who really wants to become an educated man.

Not every American boy and girl, to be sure, will be able to get through such a curriculum; but after all, not every American boy or girl can become an M.D. or a sea captain—God help us if

they could! Democracy means only that no American should be denied the opportunity to *try*. To those who fail, we shall have other things to offer (as will be indicated later); but we shall not shortchange those who succeed by giving them the same degree as classmates who can't spell, who talk like characters in a gangster movie and whose favorite reading is comic books.

We are by no means hinting out of some pre-Raphaelitic mysticism that there must be a return to the curriculum of the 13th century, though some at least of that tradition should continue to be represented. The same end need not always be reached by the same means; indeed some of the subjects today universally accepted as properly belonging to the liberal arts actually came into the university quite recently (foreign languages and history, for example, since 1800). But there will be, one hopes, a definite and proven principle behind the selection of courses in a program of higher education. Without this it is to be feared that college education may be diluted and watered down by the flood of students as the high schools were, until only some post-postgraduate school will correspond to the secondary school of the 18th century.

How would the curriculum of the American college in the second half of the 20th century be affected by the application of such a principle? The changes, though profound in spirit, need not be striking administratively. The cardinal principle would be that *all specialized courses should be withdrawn from any curriculum leading to the bachelor's degree*. As matters now stand the student is specializing in his required courses no less than in his electives, for he can earn his bachelor's degree with a dozen different sequences of required courses. This is contrary to the essence of liberal education, which should be a broadening, not a narrowing process. As late as Goethe's time the educated man was expected to be familiar with all the arts and to be more than a tyro in all the sciences: the sort of man who could perform a chemical experiment, or play a sonata on the violin or write a poem. The whole range of human knowledge was his "field." This idea is no longer possible of attainment, but it is still possible for the educated man to have a rudimentary foundation in many fields—especially if education be regarded as a lifelong process to which college is only the introduction.

By keeping general education rigidly distinct from vocational training, both can be better served. The dean's criterion can be, "Which courses are so uncompromisably vital that they are utterly indispensable for the background of *every single individual* who can be called an educated man?" These would be unconditionally required for the A.B. All others may be regarded as special.

Now most of these latter can be organized into the concentrated two-year programs of a number of vocational institutes. The entrance requirements for these would be the same as for entrance into college. But the student who comes to college for vocational training, not education—who hates the history of English literature and would certainly flunk it if its standards were kept up to where they should be⁶—can go directly into the vocational institute of his choice, and in two years graduate with an appropriate certificate—"Junior Accountant," "Associate in Economics" or something of that sort. Because of the shortened curriculum, the colleges would be able to handle more students of this type at less expense to the students and at more profit to the institution (the tuition in the institutes might well be somewhat higher). The students would become gainfully employed two years sooner and if, after establishing themselves in business, they wanted the cultural background of the liberal arts, they could return to get it in the college's Adult Education Division.

On the other hand, students capable of real scholarship and able and willing to do the work for the bachelor's degree could perfectly well go to the vocational institutes for the elective part of their program in junior and senior years. There would be nothing to prevent a student from being *both* an A.B. and a Junior Management Specialist (in this way the liberal-arts scholar would not be restricted to the so-called "noble" professions, a weakness of some of the European educational systems), but we would not force (or permit) every would-be Junior Mar-

⁶ As Bowles points out (*op. cit.*, p. 9) the college population of today includes many such. His idea that liberal arts will dwindle as a distinct curriculum, to be introduced in nibs and dabs into the innumerable specialized curricula, holds little promise in the present writer's view. That would deny this training to those who want it in order to force it on those who do not, and so fragment it as to make it useless to either party.

keting Specialist to be a "bachelor," even if we have to water down the bachelor's curriculum to where he can swallow it.

This plan would have been quixotic 20 years ago, but in the social and economic conditions of the present day we can probably be confident that business and industry would be enlightened enough not to shun the A.B. and hire only the Associate in Economics; and so long as the genuine A.B. had an equal chance at a job with the product of specialized trade training—and this should remain true as far into the future as the condition of the U. S. labor market can be reliably predicted—we can count on the comparative record made by the two types of graduate to convince U. S. business of the worth of liberal-arts training, if it has not already come to this conviction. Nor is there here any suggestion that one type would be inferior to the other; each will do well that for which he was prepared. The specialist will do well the special job for which he was prepared until he retires. The A.B. will prove himself in the ranks and eventually provide business and industry with its managerial and executive personnel or, after post-graduate training, supply the professions.

The amount of specialized electives allowed for in the present college curriculum can probably be lightened considerably. Those courses preparing the student for trades or business can be shifted into the vocational institutes. Those preparing for the professions can be deferred to the professional school; for the professions have by now developed to the point where they are supplied from highly specialized postgraduate schools (medical schools, law schools, graduate schools or schools of education, even in-service training in industry), and specialization in college no longer should or can play the role it did in the days of Harvard's Dr. Eliot. (Within ten years the cry will be, "What of those who are not going on to graduate school?" And some softhearted deans will want to arrange specialized curricula so that students unable or unwilling to go through medical school can get the M.D. in college. This should go a long way toward solving problems resulting from surplus population.)

In many fields it might be advisable to forgo the junior-senior electives altogether, and pass the student on to his professional school at the end of his junior year; or at least dovetail the

curricula of the college and professional school (as has been done successfully in the field of engineering), so that the student does not substantially repeat in the latter the courses he elected in the former. Such dovetailing would be especially easy in universities, where the college and the professional school are a few dozen yards apart on the same campus.

Time saved here again means the possibility of existing colleges taking care of more students; and still more time might be saved by continuing the trend to accept students after the third, or even the second year of high school. (The high schools are now such a welter of specialization that there is little course sequence left. We may doubt very much if *cosmetology* can be passed only by a student who has taken *diversified occupations*.⁷) Perhaps the only electives needed in the junior and senior college years will be transition courses between those suitable as components in a general-education program and those of extremely narrow field appropriate to the professional school. The college electives can also be useful where the professional-school curriculum has become so tight as to need room for expansion (as in the case of medical schools). Finally, some students might wish to use their electives for additional liberal-arts courses beyond those in the minimum curriculum.

A corollary of all this is that we shall be able to dispense with the B.S. degree. Liberal education will have a concrete meaning; hence there will be a definite program leading toward it and signified by the degree in arts. There is no reason why a professional chemist cannot be both A.B. and Sc.D.; or possibly, if he prefers, Sc.D. without any bachelor's degree.

One other corollary is that the American college or university of the future should be organized by subject departments rather than by school or curriculum. The same department will give some courses in the liberal-arts program, some in the vocational institutes (there may be some departments exclusive to these institutes), some in the adult education division, some specialized electives and, if on a university campus, some in the postgraduate professional school. From a budgetary point of view, a depart-

⁷ These are actual courses given in the high schools of 15 or more states. See *Publications of the Modern Language Association*, LXX, 3 (June 1955), p. vii.

ment representing a significant field of knowledge can thus be maintained (probably with help from general funds) by all the students in any part of the institution who are interested in the subject; and the department always stands ready to give any type of course anywhere it can be introduced. If a genuine A.B. curriculum is offered, we can depend on the students who are content with that curriculum to show interest in any worth-while branch of knowledge. And that curriculum will not lack for students if we do not undercut it with other curricula which give the same academic distinction without requiring half as much scholarship. (In proof we may point to the Jesuit order, whose training studies are so dominated by the liberal arts as to seem more than a little medieval; yet not only is the order itself practically swamped with applicants but its colleges enjoy among parents the reputation of giving superlative education. "The Jesuits, after all, are the ones who know how to train boys," is a sentiment echoed on both sides of the Atlantic.)

And one final thought. As every experienced school administrator knows, it is not curricula nor textbooks that educate students, but teachers. One teacher who is himself a superbly educated man—whatever curriculum he follows or whatever methods he uses—can do more to civilize the young than 50 volumes of the latest educational theories. Such minds usually educate themselves at least as much as the schools educate them—and often in the teeth of the obstacles society strews in their way. They constitute humanity's insurance against the extinction of culture.

If contemporary American education has many faults, it is because many of its teachers have had faulty education; this could become a cultural tailspin. But if American education is so often so much better than we have a right to expect, it is because many such people as those just described are in it. If we can do nothing else for American education, let us learn to recognize these people and seek them out, and put our students in their charge. Thus we may be able to lift ourselves by our bootstraps, and even if we are swamped by the tidal wave of educational mass production, the ideals of culture will not wholly perish.

AMONG THE COLLEGES

ANTIOCH COLLEGE dedicated on October 5 the Olive Kettering Library financed by a gift of \$750,000 from Charles F. Kettering, inventor and former General Motors vice-president.

BARNARD COLLEGE received a total of \$756,160 in gifts during the year ended June 30, 1955.

CITY COLLEGE OF THE CITY OF NEW YORK received on October 27 a check for \$140,000 representing the major portion of a \$200,000 gift from the City College Fund, an alumni group, to cover the cost of decorating and furnishing the John H. Finley Student Center.

CORNELL COLLEGE is the recipient of a gift of \$200,000 from the Cowles Foundation toward the Cornell campus reorganization plan which will cost an estimated \$900,000.

DE PAUL UNIVERSITY has been given an 18-story building by the Frank J. Lewis Foundation. The building, to be known as the Frank J. Lewis Downtown Center, will house five of the University's seven major divisions by September 1956.

EMORY UNIVERSITY has received a grant of \$22,400 from the Kellogg Foundation for preparation of Atlanta area elementary school principals. The grant will be used over a four-year period to provide graduate assistantships for teachers interested in school administration.

FORDHAM UNIVERSITY has received an anonymous gift of \$100,000 for its ten-year development program.

GOUCHER COLLEGE has received a grant of \$18,400 from The Fund for the Advancement of Education for an experimental internship program in college teaching.

IDAHO STATE COLLEGE will construct a new dormitory at an estimated cost of \$160,000.

JOHN CARROLL UNIVERSITY dedicated on September 25 a new student residence, Dolan Hall, which was constructed at a cost of \$750,000.

LA VERNE COLLEGE has received approximately \$145,000 from a trust fund established by the late Samuel E. Hanawalt, which will be used for a series of scholarships and grants as provided in the trust.

MOUNT ST. MARY'S COLLEGE dedicated on October 15 a new senior dormitory, Pangborn Hall, which was built at a cost of \$400,000.

MOUNT UNION COLLEGE conducted special ceremonies for the cornerstone laying of a new \$750,000 women's dormitory at its homecoming weekend on October 22.

NEW YORK UNIVERSITY has received a gift of \$1,000,000 toward the construction of its new \$3,000,000 student center. The gift was made by Mrs. Alan H. Kempner and John L. Loeb, Carl M. Loeb, Jr. and Henry A. Loeb, as trustees of the Adeline and Carl M. Loeb Foundation and individually, in memory of their parents, the late Mr. and Mrs. Carl M. Loeb, for whom the new building will be named "The Loeb Student Center."

NIAGARA UNIVERSITY has received contributions of more than \$70,000 to its Library Fund Drive for construction of a \$400,000 library.

PENNSYLVANIA STATE UNIVERSITY is making available scholarships valued at \$250 per year under the provisions of the Ethel and Bayard D. Kunkle Scholarship Program which will be supported by the income from \$50,000 provided by the late Mr. Kunkle.

SAIN T MARY'S COLLEGE (Indiana) has received a bequest of \$56,000 from Anna Slavin. The income is to be used to provide graduate scholarships to aid worthy teachers within the College in acquiring more advanced training.

UNIVERSITY OF AKRON held public ceremonies on October 23 dedicating the Parke R. Kolbe Hall which was constructed at a cost of \$1,000,000. The structure is the new headquarters of the Buchtel College of Liberal Arts and contains a 250-seat theatre, corridor museum and greenhouse, and radio and simulated television studios. A collection of rare books and first editions valued at well over \$100,000 has been willed to the University library by Herman Muehlstein of New York City.

UNIVERSITY OF DETROIT will share with three other institutions an estimated \$4,000,000 worth of Detroit real estate under the will of Mrs. Adele Campau Thompson.

UNIVERSITY OF NORTH DAKOTA has announced the creation of the Robert D. Campbell Foundation to provide scholarships and other incentives to students and faculty members. The Foundation, honoring Dr. Robert D. Campbell, was established by the First National Bank of Grand Forks with an initial contribution of \$5,000. Dr. and Mrs. Campbell have signed over to the bank as trustees more than \$160,000 in stocks and other securities.

UNIVERSITY OF PITTSBURGH has received \$1,025,000 from the Buhl Foundation. The grant consists of two parts: \$500,000 to finance a wing of the new engineering building now nearing completion and \$525,000 for the schools of the health professions to provide facilities for clinical laboratories in the new building for the health sciences.

WAshington COLLEGE held dedication ceremonies on October 22 for Minta Martin Hall, a new dormitory for women which was constructed at a cost of \$400,000. Mr. Glenn L. Martin, who contributed over \$110,000 toward the completion of the dormitory, which is named in honor of his mother, unveiled a dedicatory plaque listing donors to the building.

WHITMAN COLLEGE has received bequests for the establishment of four memorial scholarship funds: \$112,000 by the will of Harriet A. Grimshaw; \$23,000 by the wills of Harry L. and Maude B. Metcalf; \$20,000 by the will of Grant S. Bond and \$500,000 for the establishment of a scholarship fund in memory of Nathaniel W. and Bessie O. Usher.

WILLAMETTE UNIVERSITY received \$1,040,000 in subscriptions to its \$1,175,000 long-range postwar development program. On October 1 the University dedicated three new buildings—the Charles P. and Fannie Kay Bishop Memorial Health Center, the Carl Gregg and Jennie Evans Doney Residence Hall and the Willamette Auditorium and Fine Arts Building.

Association of American Colleges

Bulletin

F. L. WORMALD
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VOLUME XLI 1955

Published by the
Association of American Colleges
N. Queen St. and McGovern Ave., Lancaster, Pa.
Editorial Offices
726 Jackson Place, N.W., Washington 6, D.C.
March, May, October, December
Annual Subscription, \$3.00

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Baldwin-Wallace College, Berea, Ohio. Alfred Bryan Bonds.
Brown University, Providence, Rhode Island. Barnaby C. Keeney.
College of the Sacred Heart, Santurce, Puerto Rico. Mother Rosa Aurora Arsuaga.
Holy Names College, Spokane, Washington. Sister Marian Raphael.
Longwood College, Farmville, Virginia. Francis G. Lankford, Jr.
Mary Washington College, Fredericksburg, Virginia. Grellet C. Simpson.
Newberry College, Newberry, South Carolina. C. A. Kaufmann.
Polytechnic Institute of Puerto Rico, San German, Puerto Rico. Ronald C. Bauer.
St. Augustine's College, Raleigh, North Carolina. James Boyer.
St. Joseph College, Emmitsburg, Maryland. Sister Hilda.
St. Norbert College, West De Pere, Wisconsin. Dennis M. Burke.
Texas Western College, El Paso, Texas. Dysart Edgar Holcomb.

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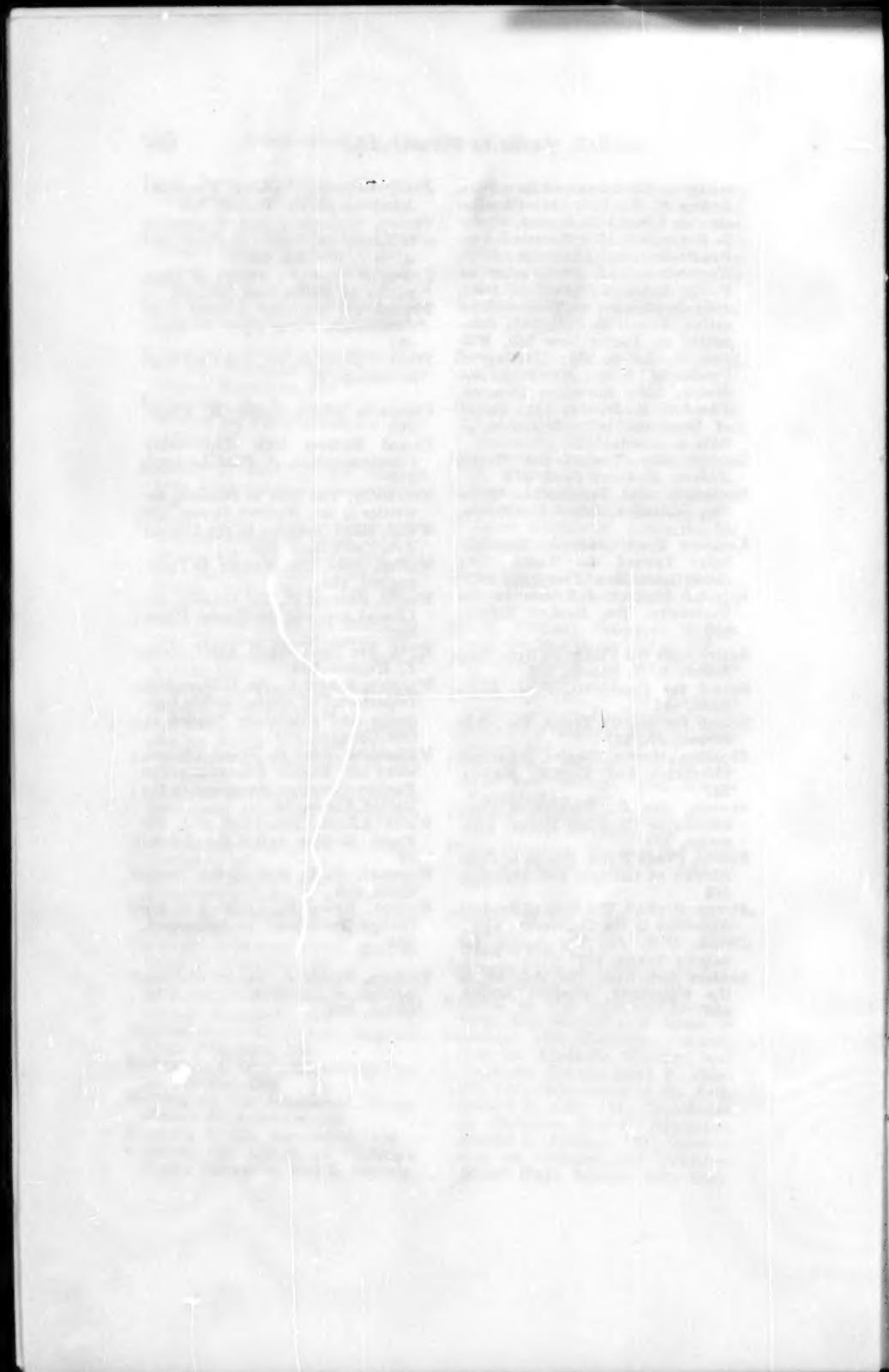
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